

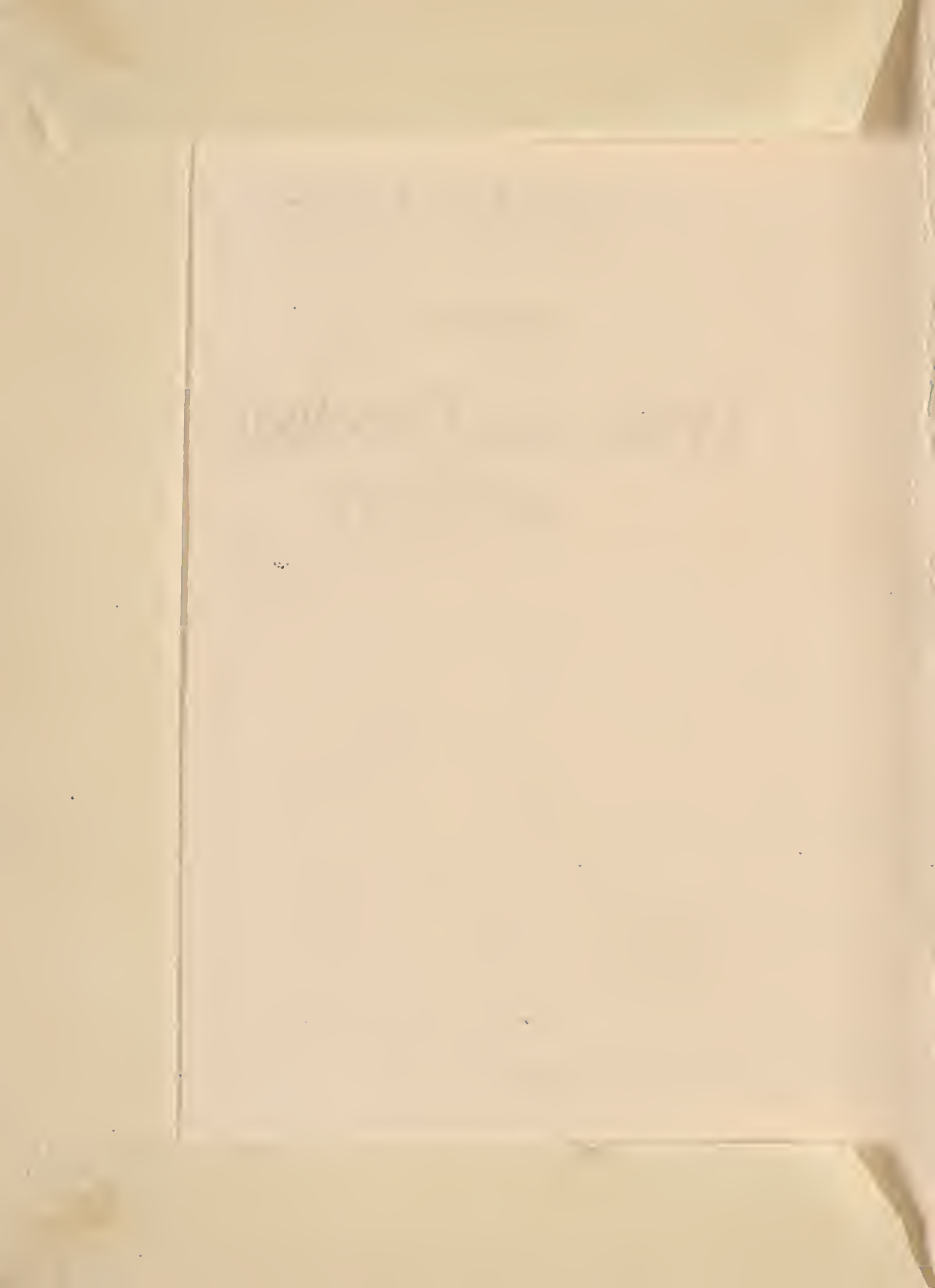
Jubilee Year

Class of '59


Princeton Theological
Seminary

Class of 1859.

Meeting 1909.







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....The....

Fiftieth Anniversary

of the

Class of 1859



Princeton Theological Seminary

May 1909

OFFICERS

R. M. Patterson, President

_____, Vice President

Benj. S. Everitt, Secretary

Jamesburg, N. J., May 4th, 1909.

Dear Classmates:

The fifty years since graduation have passed. This Souvenir tells its story. As I was getting it ready for the printer I was taken suddenly ill and had to go to the Hospital for a four weeks struggle for life. I was wholly unfit even to give instructions to others. I came out April 13th, still an invalid. In the three weeks left me I have done the best I could, and you will please pardon all defects and omissions.

As to the seven not reported I have merely rumors, but nothing positive to say.

As I left it optional with my Classmates to send their photos, and some I failed to reach in time, we don't have all their faces. So of the personal sketches.

BENJ. S. EVERITT, Sec'y.

IN MEMORIAM

Noble C. DeVotie	-	February 12th,	1861
William T. Morrison	-	December 10th,	1869
Charles R. Clarke	- -	April 18th,	1872
Wm. R. Marshall	-	December 26th,	1874
Robert W. McCormack	-	January 31st,	1879
Wm. D. Mackay	- - -	March 4th,	1886
Simon G. Visscher	-	December 24th,	1887
Robert G. Hinsdale, D.D.		January 9th,	1889
Edward P. Wood	- - -	May 4th,	1890
Thomas C. Anderson	- -	May 5th,	1891
Wm. McC. Reily, D.D.		November 21st,	1892
R. Hamill Davis, Ph.D.		December 22nd,	1893
James W. Laremore	- -	May 30th,	1894
James McM. Salmon	- -	April 11th,	1896
D. Owen Davies, D. D.	-	April 28th,	1898
Jos. T. Duryea, D. D.	-	May 15th,	1898
William L. Rosser	- -	August 30th,	1899
James W. P. Kerr			1900
Henry F. Hickok, D. D.	-	May 22nd,	1901
John S. Gilmor	- -	March 15th,	1903
Wm. LeRoy Kennedy	-	January 17th,	1904
David M. Heydrick	-	February 14th,	1904
Gustav W. Mayer	-	December 20th,	1905
Joseph D. Smith	- -	December 21st,	1906
Chester Bridgeman	- -	May 29th,	1907
Robert Proctor	- -	January 19th,	1908
David T. Campbell	-	September 8th,	1908

Not Heard From Lately

John Darroch
John W. Heagen
James Little
James McC. Morrison
Moses Noerr
Owen Reidy
Horace L. Singleton
Wm. Howell Taylor

The Subscribers

J. Bailie Adams - Elwood, N. J.
Joseph M. Bostick - Beaufort, S. C.
Jas. H. Clark West Minneapolis, Minn.
Benj. S. Everitt - Jamesburg, N. J.
J. M. W. Farnham Shanghai, China
Henry G. Finney - Williamsport, Pa.
James Gibson - Edinboro, Scotland
Henry F. Lee - - - Pittsburg, Pa.
Joseph L. Lower - - - Avada, Col.
Charles Manley - - - Lexington, Va.
John L. Merrill - Winchendon, Mass.
R. Hamill Nassau - Philadelphia, Pa.
Isaac M. Patterson - Trenton, N. J.
Robert M. Patterson - Malvern, Pa.
Alexander Scott - New Concord, O.
DeWitt C. Taylor - - - Tyrone, Pa.
Jacob Weidman - Clifton Heights, Pa.

J. Bailie Adams

I was born in Boston, Mass., October 25th, 1832.

Entered Academic Department of Hanover College, Indiana, September 1850. Entered the College Department 1852, graduating in June 1856.

My conversion dates from the Spring of 1851. Decided a matter which had troubled me a long time in the Spring of 1856, viz; to enter the ministry, and was received under care of Presbytery as a candidate. Entered Princeton Seminary in September 1856, and graduating May 1859, and was licensed in the Fall.

My first year's work in the ministry was near my home with the Lancaster Deposit churches. From October 1860 to October 1862, supply at Mays Landing and Tuckahoe, N. J. June 1863 to June 1864, supply at Hubbard, Ohio. In January 1865 took charge of the church at Guilderland, N. Y., and was ordained by the Presbytery of Albany, October 25th, 1865. In October 1868, was installed over Amwell 2nd, N. J. In March 1872, over Georgetown and Cold Springs, Del. From March 1880 to April 1886, was supply of Portland and Upper Mt. Bethel churches, Pennsylvania. From October 1886 to December 1889, supply at Atco and Waterford, N. Y. 1890 as Pastor-

elect, Tamaqua, Pa. 1891-92, Missionary at Crisp Memorial church, Brooklyn, Md. December 1892 to 1900, supply at Elwood, N. J. At latter date was honorably retired by Presbytery. Still live at Elwood and preach as opportunity offers.

I married, February 1861, Miss Margaret M. Blackwell, Mapleton, N. J. She was called home, December 26th, 1907. We have one daughter, who lives with me.

1859 - 1909



Jubilee Praise

Service and

Addresses

commemorating the

Fiftieth Anniversary

of the Ordination
to the

Gospel Ministry

...of...

Rev. Benj. S. Eberitt, D. D.

Jamesburg

Presbyterian

Church

Jamesburg, New Jersey

• • • • •

Sunday, Monday, May 9, 10



PROGRAM

SUNDAY, 10:30 A. M.

Sermon, Rev. Frank B. Everitt, New Park, Pa.
Communion of Lord's Supper

7:30 P. M.

Sermon, Rev. Benj. H. Everitt, Peekskill, N. Y.

x

MONDAY, 2 P. M.

Meeting of Presbytery of Monmouth
Devotional Exercises

Dr. Everitt as a Student,

Rev. R. Hamill Nassau, S. T. D. X

Dr. Everitt as a Presbyter, Rev. Geo. Swain, D.D.

Dr. Everitt as a Neighbor, Rev. F. R. Symmes

Greetings from Synod of New Jersey,

Rev. W. A. Brooks, D. D.

Singing

Dr. Everitt as Pastor-Emeritus, Rev. E. C. Mason

Dr. Everitt as a Friend, Rev. S. J. McClenaghan

A Simple Story of a Simple Life (Everitt)

A Poem, - - - Mr. Wm. H. Brooks

Singing

Luncheon---Toasts

7:30 P. M.

Anthem---"Who Follows In His Train," Choir

Our Church at Home During Last Half Century

~~Rev. John Dixon, D. D.~~ Rev. J. H. Buchanan

Anthem---"Go Labor On," - - - Choir

Our Church Abroad During Last Half Century

Rev. J. E. Curry



To Dr. Benj. S. Eberitt

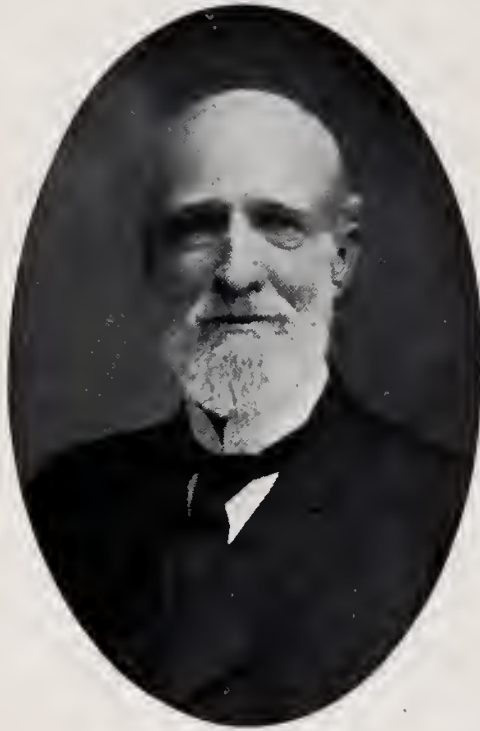
Looking down the backward pathway,
Where the sunbeams glint and gleam,
Comes a flood of precious memories,
Like a mighty rushing stream.

Year by year the record making,
Stood this faithful man of God,
And his trust showed ne'er a waver
When he passed beneath the rod.

Hitherto has God been with us
Thro' the passing days and years,
Giving strength for every burden,
Quelling doubts and calming fears.
Been our strength in joy and sorrow,
And we'll trust him for the morrow.

—W. H. B.





JOSEPH M. BOSTICK

Joseph Manor Bostick

I was born at Robertsville, Beaufort District, S. C., May 19th, 1835.

Was converted in July, 1854, and determined to enter the ministry within the next few months, while a student at college in Greenville, S. C.

I was a student at Furman University in the class that graduated November 1856. In order to begin a Theological course at Princeton in September, 1856, I left the college and entered the Seminary, being admitted, without examination, on the certificate of the President of the University, Rev. James C. Furman, D. D., to the effect that I had come within a few months of graduation.

I was ordained in the Baptist Church at Robertsville, S. C., July 1859.

Married Mary Helen McIver, of Cheraw, S. C., April 2nd, 1860. She died in 1866, leaving two sons, Alexander McIver Bostick and Benjamin Robert Bostick; both of whom have died within the last five years, each leaving a widow and three children. In December 1869, I married Anna Rogerson McIver, who died without issue in 1896. In 1899 I married my present wife, Harriet Butler Fuller.

First pastorate was at Cheraw, S. C., from November 1859 to February 1866; next at Robertsville to 1870; then at Allendale to 1872; then at various churches in Beaufort and Barnwell counties to 1879; then at Barnwell village to 1884; then at Robertsville and other places to 1894; then in Walterboro to 1896; then in Bamberg and other counties---sometimes having the care of several churches together. While continuously and regularly at work in the ministry much of my time has been devoted to teaching in private and public schools, academies, &c. One delightful year I was associate principal with Prof. Griffith in the school for young ladies, now known as the Cooper Limestone College, at Gaffney, S. C.

I am still preaching, or at least endeavoring to do so, fearing, however, that my life will continue beyond the limit of my power to work and serve. The ministry of Jesus has been my choice, because I have felt—not without reason, I hope—that it was God's choice for me, inasmuch as He chooses things that are weak as well as those that are mighty.



BENJ. S. EVERITT, D. D.

Benjamin Smith Everitt, D. D.

I was born October 10th, 1832, at Jamaica, L. I. Son of Nicholas Smith and Priscilla (Carpenter) Everitt.

Was converted in the winter of 1844 and joined the Presbyterian church of Jamaica, L. I., in April 1847, being fourteen years old. In 1849, after a severe sickness, finally decided to become a minister. Prepared for College at Union Hall Academy, Jamaica, L. I., and entered Princeton College, September 1852, graduating June 1859. In September, same year, entered Princeton Seminary and graduated May, 1859. In September 1858, was licensed by the Presbytery of Nassau. In January 1859, was called to the Presbyterian church of Blackwood, N. J. On June 22nd, 1859, was ordained by the Presbytery of West Jersey, and installed Pastor at Blackwood, N. J.

Remained Pastor at Blackwood till April 1864. Then became Pastor at Stroudsburg, Pa., where I remained till January 1869. Then went to Montclair, N. J., as Pastor-elect, and stayed seven months—till August 1869. On November 1st, 1869, entered on my duties at Jamesburg, N. J., where I was installed January 4th, 1870, by Presbytery of Monmouth. Continued there twenty-seven years—till June 1897, and

then was made Pastor-Emeritus. In November, 1896, I had a surgical operation for cancer of the throat, removing one vocal chord, and one half of the larynx. Despite the fact that I had only half the organs of vocalization, my voice so far returned as to enable me to preach, and I served as Pastor-elect at New Gretna, N. J., from January, 1899, to April, 1902. I have since then made my home with my dear people at Jamesburg.

I was Permanent Clerk of the Presbytery of Monmouth from 1873 to 1888, and from that time till the present, its Stated Clerk. I was also the Permanent Clerk of the Synod of New Jersey from 1874 to 1906, and in 1896 its Moderator. In the first year of my Pastorate at Blackwood a gracious revival brought into the church sixty-one at one communion. A like blessing at Stroudsburg brought in sixty-four at once, and an even greater blessing at Jamesburg added one hundred and thirty-seven in April, 1870, and eighty-nine in 1873, as well as many at other times.

I received the degree of D. D. from Richmond College, Ohio, in 1866.

On June 2nd, 1859, I married Mary Ann Rider, daughter of Gilbert and Cornelia (Creed) Rider, of Jamaica, L. I. She died January 14th, 1863. One daughter, Cornelia Creed, was born to us, but died

five weeks after her mother, February 19th, 1863, aged one year and four months.

June 9th, 1864, I married Helen C. Bateman, of Blackwood, N. J., daughter of Stephen and Maria (Benham) Bateman. She died July 5th, 1897. Three sons were born to us. Frank B., William L. and Benjamin H. They all entered the Presbyterian ministry. Frank is Pastor of Centre Church, New Park, Pa., and Benjamin of the First Church, Peekskill, N. Y. William died in Baltimore, Md., April 5th, 1905, while Pastor of Light Street Church of that city. He was suddenly cut off at the age of thirty-five, while in the midst of great usefulness and a life full of promise. His wife followed him September 12th, 1905, leaving one son, Littell, a promising boy, now with his uncle at Peekskill, N. Y. Three other grandchildren are at the New Park manse.

On November 8th, 1899, I married Caroline Mount, of Jamesburg, N. J., daughter of James and Mahala (Everett) Mount.

Henry Graham Finney

I was born at Milton, Pa., September 10th, 1830; the son of Robert and Eleanor Graham Finney. My grandfathers were both soldiers of the Revolution under Washington: both were Captains.

I was converted in childhood. Don't know when I did not love Jesus. Godly parents, with family worship morning and evening. Father an Elder fifty years. Graduated from New York University in 1855. Entered Princeton Seminary in 1856, graduating in 1859.

Ordained June 1861, by Presbytery of Carlisle, in the church and as Pastor of the church of Gettysburg, Pa.

My first call was to the Church of Lewes, Del. I tried the place for three months when health failed and I was unable to do any work till the Winter of 1860-61. I declined the call to Lewes, Del., and in February 1861, accepted one to Gettysburg, Pa. Leaving Gettysburg in November 1864, I became Pastor of the Lycoming church in West Williamsport, Pa., and also of the Lycoming Center church, five miles distant on the Northern Central railroad. In May 1875, I accepted calls to the United churches of Chillisquaque and Mooresburg, in Northumberland county, Pa.



HENRY G. FINNEY

From 1900 to 1904, I was supply of the Congregational church of Williamsport, Pa. Since 1904, honorably retired and living at Williamsport, Pa.

Married, June 9th, 1863, to Sarah J. Gardner. My wife is nine years younger than myself. She is blessed with excellent health, full of cheer, joy and fun; a devoted Christian. Four children born to us, all living.

1st. Bertha Gardner, the wife of William Lyon *w/* Lourie, M. D., *grand* son of the late Hon. Walter Lourie—the father of our Foreign Board. *w/*

2nd. Rev. Wm. Gardner Finney, in the ministry for fifteen years, and now Pastor of the churches of Orbisonia and Shade Gap, Pa.

3rd. Florence Graham, Librarian of Public Library here.

4th. Eleanor May, the youngest, taking care of parents.

Rev. Henry Mabel Lee

was born in Putnam Valley, Putnam county, N. Y., July 3rd, 1830.

His father, Abijah Lee, was descended from the Lees of Litchfield, Kent county, and the Browns of Rye, England; his mother, Elizabeth Strang, from Daniel L'Estrange, who after the fall of La Rochelle, fled from France and settled in New Rochelle and later in Westchester county, N. Y., about 1675.

His grandfather, Judge Elijah Lee, took an active part for independence in the Revolution, and after the war, in the civil courts. As a member and office-bearer in the Presbyterian church, he rendered valuable service in rescuing from perversion the local church at Yorktown, N. Y.; and by securing in that contest from Chancellor Kent, a very important decision on the tenure of Church property.

Mr. Lee's conversion, at the age of seventeen, was followed by a clear conviction of God's call to preach the Gospel. He graduated from Princeton College in 1855, and from Princeton Theological Seminary in 1859; was licensed by the Presbytery of Bedford, May 26th, 1858, and ordained by the Presbytery of Philadelphia North, at Newtown, Pa., April 26th, 1860.



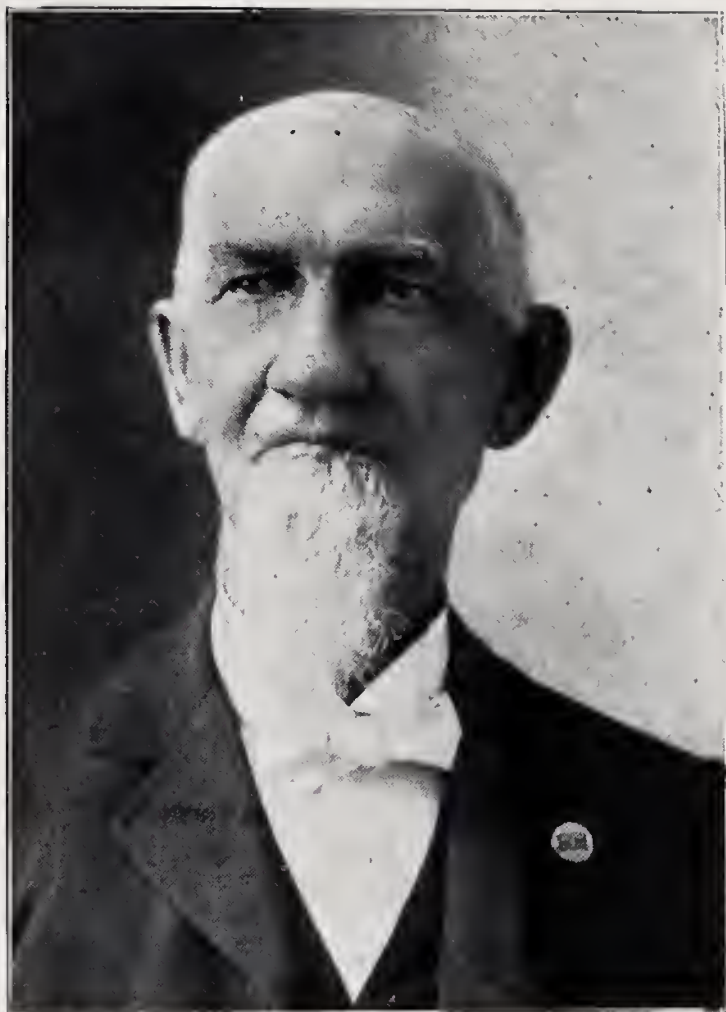
HENRY F. LEE

He was married in Philadelphia, December 17th, 1860, to Anne Townsend Cooper. There were five children. A daughter and a son died in infancy. Mrs. Edward Records, Jr., now deceased, left a son. Mrs. William Willet, Mrs. A. L. Rogers and five grandchildren are still living.

His pastoral charges and services were : Newton, Pa., 1859-'61; United States Christian Commission, 1862; Bristol, Pa., 1865-'67; Tompsonville, Conn., 1869-'73; Pottstown, Pa., 1873-'80; Mariners Church, Philadelphia, 1884-1908; Pastor-Emeritus of the Mariners Church, 1908. In all, thirty-nine years pastor and three years stated supply. In each of these charges his labors were graciously blessed of God, and many souls won to Christ.

Mr. Lee has four times represented his Presbytery in the General Assembly, and during his last attendance in 1903, he secured the first action of that body endorsing and urging upon the whole church, the very important and sadly neglected work for the salvation of seamen, and the christianizing of the Great Sea Power. He also secured the appointment of a large Permanent Committee of which he was Chairman, to look after and promote that work, and to secure a better supply of Chaplains for the Navy and Army of our Nation.

Mr. Lee served cultured congregations and received the rich to the Lord's Table, but declares with joy that his twenty-five years of work for seamen and for the landfolk near the wharves, was the best and happiest of his life. No better place could be found to do a Christ-like work, and to obey the Savior's parting command, "Go ye into all the world and preach the Gospel." The work was unique, world-wide and priceless in its results; sending out Christian literature and Christian men to all lands. Here men of all religious antecedents and all sea-going countries received the great benefits of a Christian Church, and the helps and comforts of a true brotherhood. He administered the Communion to members of twelve different churches at the same service, and preached the word to thirty nationalities during a year; showing the seamen's church to have rare advantages both as a Home and Foreign Mission. He originated and edited seventy-five issues of "Good News for Sea and Land," which has a wide circulation. Amongst his published addresses are, Memoir of Dr. John Harvey; Temperance in Politics, and a number of articles on the subject of Seamen.



JOSEPH L. LOWER

Joseph Leaney Colver, D. D.

Born at Williamsburg, Pa., July 14th, 1829.

Converted in 1847, and immediately choose the Gospel ministry and became a candidate under care of Presbytery of Huntingdon.

Studied at home and Milnwood Academy at Shade Gap, Pa. Entered Jefferson College and graduated April 1856. In September 1856, entered Princeton Theological Seminary and graduated 1859.

Licensed by Presbytery of Huntingdon, April 1859. Has served the following Presbyterian churches: Pastor at Crown Point and Salem, Ind., where he was ordained and installed, December 22nd, 1859; Upper Sandusky, Ohio., 1865 to 1867. While there built church worth \$12,000. In 1867, Financial Agent of Wooster University; P. E. at Delaware, Ohio, till 1868; till 1872 Pastor at Kingston and Brown, Ohio; 1872 to 1874 at Union City. In 1874 at DeGraff as P. E. till 1876. In 1876 took charge at Turtle Creek, and the next year, 1877, took charge of Thornton and Verona, Neb. While there organized a church and built a chapel in Harvard, Neb. In 1883 became Financial Secretary of Hastings College. Served awhile at Kenesaw and Hartwell, from which he returned to Thorn-

ton and Verona in 1886. In 1887 was called to Akron, Col., and there built a frame church worth \$1,800; in 1891 to Valverde, a suburb of Denver, and there organized a church; in 1894 to Delta, Col., where he built a manse for \$1,800; in 1897 to Ridgeway, and organized a church. In 1901 he broke down from nervous debility and did not preach regularly for six years, being honorably retired by the Presbytery of Gunnison in 1902. On regaining his health in 1907, he was called to Arvada, Col., and is still doing successful work there for the Master.

Began to teach vocal music when a boy going to school, and by a concert given by his class of girls, obtained his first reputation as a teacher. After this he taught vocal music at Milnwood Academy, Jefferson College, Princeton Theological Seminary and at Crown Point, Ind., where he began preaching. He trained choirs, and Sabbath schools and conducted music all his life, and still continues his work in music and singing with his preaching.

He married Miss Susan Thurlow Chase, of West Newbury, Mass. One daughter and four sons were born to them. The daughter, Margaret Austria, died at Harvard, Neb., November 10th, 1881 in her twentieth year. She was a devoted Christian. A son,

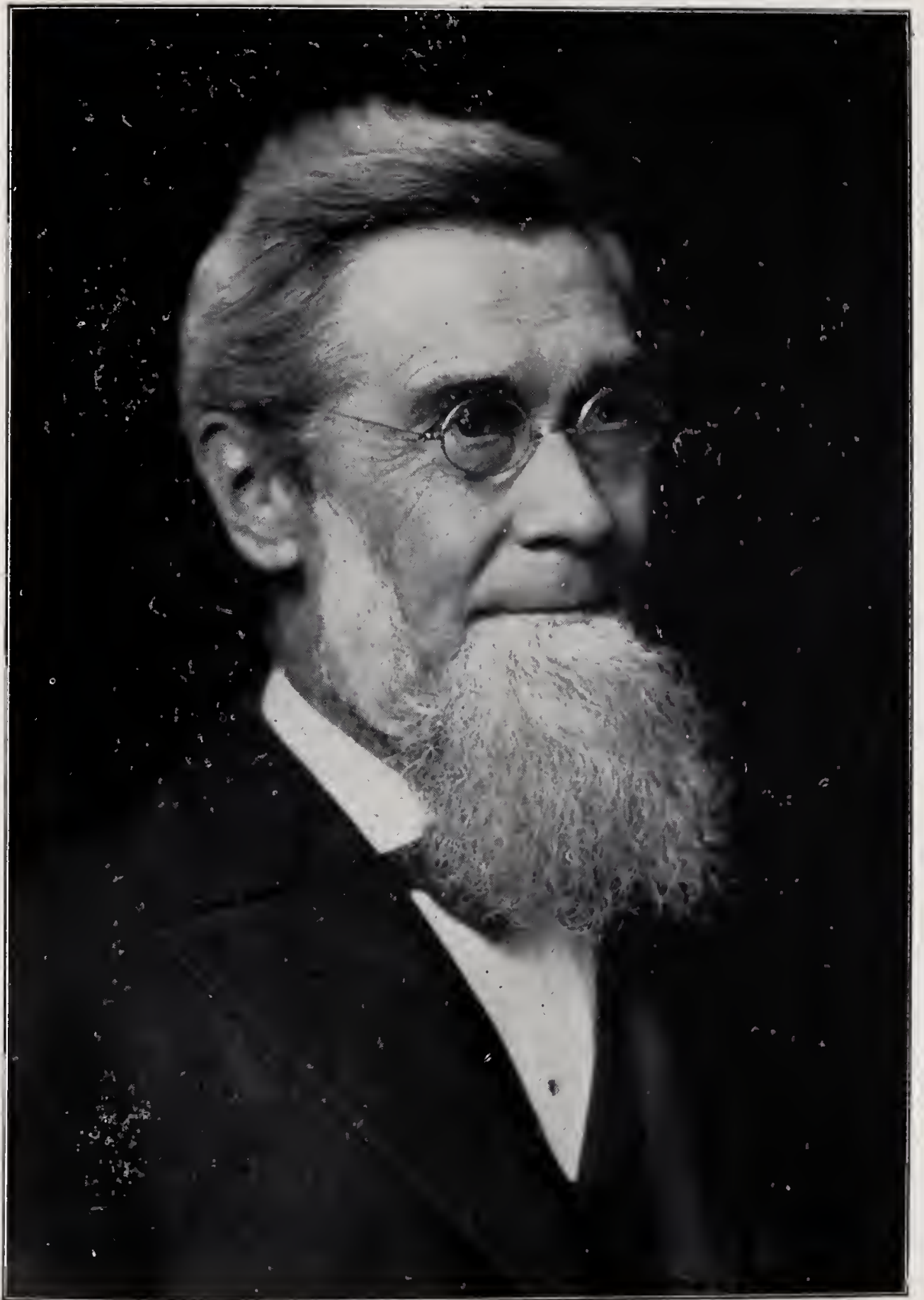
Wallace Chase, died at Delaware, Ohio, in 1867, aged four years. Three sons are still living and have families. His wife a true helper; his children all Christians.

The most extensive revivals in his ministry were at Crown Point, Salem, Kingston and Brown. Many souls have been born into the Kingdom of Christ during his life work.

The degree of A. M. was conferred by Jefferson College, in 1866; and that of D. D., by Richmond College, in 1897.

Charles Manly, D. D.

Charles Manly, son of Basil and Sarah M. Manly, was born in Charleston, South Carolina, May 28th, 1837. In December 1837 he was taken by his parents to Tuscaloosa, Alabama, where he was prepared for college in the school of Richard Furman; entering the University of Alabama in October 1855. Profoundly moved by the death of a very intimate friend in January 1853, he was led to trust in Christ, and was baptized April 24th, 1853. During the latter years of his college course, he was providentially led to meet with the colored members of the church and give such instructions as he could to the congregation that assembled; and so, without any definite purpose in that direction at the outset of these exercises, he found himself preaching the word of life and becoming deeply interested in the work, so as ultimately to recognize this as the kind of service to which the Lord called him. He was licensed to preach by the Tuscaloosa Baptist church, October 2nd, 1855, about which time the family returned to Charleston, S. C. For a little more than three months, beginning in May 1856, he preached to the Black Swamp Baptist church at Robertville, S. C., whence he went to Princeton Theolog-

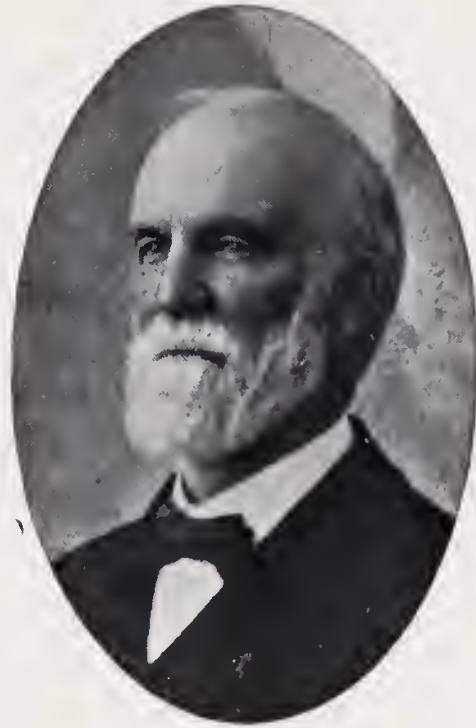


CHARLES MANLY, D. D.

Matthews, in Sumter county, Ala. To them have been born three sons and six daughters, all of whom are now living.

The degree of D. D. was conferred by William Jewell College in 1872. His contributions to printed matter have been in denominational papers and Sunday School periodicals. There are no separate volumes.

Blest with good health, he is capable yet of service with scarcely diminished vigor.



JOHN L MERRILL

John Leberett Merrill

Born at Haverhill, N. H., May 29th, 1833. Son of Abel Kimball and Mary (Leverett) Merrill.

United with the church in 1850. Decided for the ministry soon after entering College in 1856.

Graduated from Dartmouth College in 1856 and Princeton Theological Seminary in 1859.

Commenced his ministry with the New Harmony Presbyterian church in Chanceford, York county, Pa., May 1859; ordained and installed there October 1860. Released from there, October 1865. He was for a few months Principal of the Combined High Schools of Lancaster, Pa. He began labor with the Congregational church of Acworth, N. H., May 1866 and remained there till March 1870. Pastor at Marlboro, N. H., from May 1870 to December 1886. Pastor at Ridge, N. H., from January 1887 to August 1891, and at Newbury, N. H., till 1901.

At latter date closed his regular pastoral work owing to bodily infirmities, and is now residing with his son, Rev. Charles C. Merrill of Winchendon, Mass., and preaching as opportunity offers.

Married, September 11th, 1860, to Mary Louisa Murphy, daughter of Jabin Andrews and Nancy

(Clarkson) Murphy. Three children were born to them. Mary Leverett Merrill, born June 18th, 1862; she was a teacher in the State Normal School at Fitchburg, Mass., when she died, May 10th, 1906. Annie Clarkson Merrill, born December 27th, 1867, and died July 16th, 1868. Charles Clarkson Merrill, born March 3rd, 1872. He is now Pastor of the Congregational church of Winchendon, Mass.

Publications were; History of Acworth, N. H.; Sermon at the Dedication of the Congregational Church in Acworth; Historical Discourse at the Centennial of the First Congregational Church in Haverhill, Mass., also Historical Address at the Haverhill Academy.

Mr. Merrill descended from the Puritans of Massachusetts Bay. Among his ancestors were Gov. John Leverett; Judge Samuel Sewall, and Rev. John Cotton, second Pastor of the First Church of Boston, Mass.



ROBERT HAMILL NASSAU

Rev. Robert Hamill Nassau, M. D., S. T. D.

Born at Montgomery Square, Montgomery county, Pennsylvania, October 11th, 1835.

In the ~~Fall~~ of 1851, while in my Sophomore year at Princeton University, I united with the Lawrenceville church, of which my brother-in-law, Rev. A. Gosman, D. D., was Pastor. I decided for the ministry during my Senior year in the University.

Jan'y 1852

I had entered the Freshman Class in Lafayette College, Easton, Pa., the day I was 14 years of age, October 1849, under the Presidency of my father, Rev. Charles William Nassau, D. D. But, in October 1850, when he left Easton, and became Principal of the Lawrenceville Female Seminary, I spent a year in the Lawrenceville High School of my maternal uncles, Rev. Drs. H. and S. M. Hamill; graduating there in September 1851; with the valedictory, and immediately passed on to the Sophomore Class in Princeton. Graduated there in June 1854, ranking sixteenth in a Class of 80 members.

I immediately became a teacher in my uncles' High School, for two years; and entered Princeton Theological Seminary in the Fall of 1856, completing regularly with the Class in May 1859.

During the Summer vacation of 1857, I was a colporter for the Presbyterian Board of Publication, in Western Missouri and adjacent parts of Kansas. During the Summer vacation of 1858, I was a missionary of the Philadelphia Sabbath Association, operating on the Pennsylvania Canal between Columbia and Harrisburg.

As I had offered myself to the Foreign Board for service in West Africa, I (in preparation for a dangerous climate) immediately in May 1859, entered myself as student of medicine in the Medical Department of the University of Pennsylvania, and graduated in March 1861.

I enrolled as a candidate for the ministry under care of Presbytery of New Brunswick; was licensed by that Presbytery, at Shrewsbury, N. J., April 29, 1859, and ordained by same Presbytery, at Cranbury, N. J., April 17, 1861.

Sailed for Africa, July 2, 1861. Landed on Corisco Island, September 12, 1861. Was Superintendent of Girls' School, and S. S. of the native church.

o/ Removed to Benito River in 1865; and, until 1871, was in charge of its church and itinerant work.

On furlough in the U. S., 1872-'73; was Commissioner to the Assemblies at Detroit and Baltimore.

In 1874-1880, pioneered a new mission in the Ogowe River, establishing the Kângwe Station, and organizing the First Ogowe church. â/

On furlough in the U. S. in 1880-'81; was Commissioner to the Assemblies of Madison, Wis., and Buffalo.

Again in the Ogowe River, 1882 to 1891, establishing Talaguga Station, and organizing three new churches.

On furlough in the U. S. 1891-'93; was Commissioners to the Assemblies of Portland, Ore., and Washington.

In Africa, 1893-1898, at Libreville; S. S. of the church of that place.

On furlough in the U. S. in 1899-1900; was Commissioner at Assembly of St. Louis.

In Africa 1900-1903; S. S. of church at Batanga.

On furlough in the U. S., 1903-1904.

In Africa, 1904-1906, at Batanga church.

Returned to the U. S. in 1906, and resigned in dec,

6/ 1907

In September 1862, I married, on Corisco Island, West Africa, Miss Mary Cloyd Latta. Three sons were born, William Latta, George Paull, and Charles Francis. George died in Africa. The other two are

living. Mrs. M. C. Nassau died in Africa, September 10, 1870.

On October 10, 1881, I married, at Lakewood, N. J., Miss Mary Brunette Foster, who died at Talaguga, Ogowe River, West Africa, on August 8, 1884, leaving a daughter, Mary Brunette.

Besides translations of the native Scriptures, and a revision of the Benga Grammar, I published in 1874, "Crowned in Palm-land;" in 1881, "Mawedo;" in 1904, "Fetishism in West Africa."



ISAAC M. PATTERSON

Isaac M. Patterson

u/ Born in Pictou, Nova Scotia, on November 30th, 1832; reared amid the quiet of a religious home and instructed by Godly parents, I early gave my heart to God and united with the church whilst still a youth. From my earliest recollections I looked forward to becoming a minister, and even before making a profession of my faith regarded it as my future vocation.

In those early days in the Maritime provinces educational institutions were few, and those which existed were chiefly denominational. Under these circumstances the Presbyterian church organized a Seminary for the training of a ministry, both in the Arts and Sciences, and in Theology. In this I was matriculated. At the close of a four-year course, a year was spent in travel—visiting the United States, Canada and Great Britain. Returning in 1855, I became a member of the Theological department of the above Seminary. Seeing the vastly superior opportunities in Princeton Seminary, I resolved to complete my theological course there, entering the Middle Class and graduating in 1859. I was licensed by the Presbytery of New Brunswick in April 1858, and accepting a call to the Deer Creek Harmo-

ny church, I was ordained by the Presbytery of Baltimore in October 1859.

During this pastorate of less than two years, I offered myself to, and was accepted by the Board of Foreign Missions and appointed to a station in India. This was the outcome of an earnest desire to spend my life in the Foreign Field. The Presbytery of Baltimore, having acquiesced in this desire, dissolved the pastoral relations in November 1860, and commanded me to the Board for service.

The following year, whilst preparing to go abroad, I was invited to supply the Franklin Street Presbyterian church, in Baltimore. In the meantime war broke out, the plans and income of the Board were greatly disarranged, so that they were unable to increase their foreign staff except in cases of urgent necessity. In 1861 I became Pastor at Annapolis, Md. This pastorate continued five years, during which time I was Chaplain of the Senate of Maryland, and also of the Constitutional Convention which abolished slavery in the state.

Later pastorates were seven years in Emmittsburg, Md., and over fifteen years in Milford, N. J. In June 1889, I became Pastor of the First Church in Bloomsburg, Pa.—a pastorate which continued eight years. After that, moving to Trenton, N. J., considering that

at my age, my pastoral work was ended, and intending to make my home there a new field unexpectedly opened, and in the service of the Walnut Avenue Church five more years of active service were passed. Resigning that charge and made Pastor-Emeritus I am spending the declining years of my life serving the Church as occasion offers.

Alexander Scott

I was born near Candor, Washington county, Pa., June 15th, 1828.

I united with the Church while in college, 1851 and 1852. My choice of profession was made in 1856.

I was graduated from Jefferson College in 1852 and received the degree of A. B. and A. M.

Some say that I am an unfortunate old bachelor. I tell them that I am not sure of that and that "where ignorance is bliss 'tis folly to be wise." I taught in Bostrop Academy, Texas, and Muskingum College, O., before I entered Princeton Seminary in 1856, whence I graduated 1859.

From the Seminary I was sent with an open commission to California to seek a field, Through Dr. Anderson, Pastor of the First Church of San Francisco, I was led to Arcata, Humbolt Bay. There I found no church and only a few Presbyterians. Securing the Methodist church for holding services in we soon gathered a congregation, organized a church, built a church building for \$3,000 and dedicated it free of debt. I remained there till 1862. The church was self-supporting. I came East to the General Assembly at Columbus, expecting to spend a year in a post graduate

course. Before the year was up I was offered a position as teacher in West Philadelphia Academy, which I accepted, and thus began my life work as teacher. I remained there eighteen years. In 1881 I was compelled to give up my position on account of malaria. I tried to get rid of it in Ohio, on the farm of my brother; in Sumner Washington Academy (now Whitworth College); in San Luis Obispo, Calif.; in Mills College, Calif., and in Merced Academy, Calif. Failing in all these to get rid of the malaria, I went to Albany, Ore. in 1892. At the close of the year, being free from my trouble, I accepted a position in Albany College, Ore. and remained there thirteen years, when I retired on account of dullness of hearing. Since 1905 I have been with my sister at New Concord, Ohio, who has two farms which furnish me employment in Summer, and in the Winter I give myself to reading. Though nearing my eighty-third birthday, I am in good health and keep myself informed in regard to the world's movements. The failure of some of my investments has reduced my income very much.

DeWitt Clinton Taylor

Born September 22nd, 1835, at Minaville, Montgomery county, N. Y.; the eldest of a family of ten. Parents, William B. and Letitia D. Taylor. Removed to Philadelphia at an early age. Educated in the public schools and graduated from the Central High School, February 12th, 1852, receiving the degree of A. B., and later, that of A. M. A Junior at the University at Lewisburg, Pa., (now Bucknell,) 1855-6. Entered Princeton Theological Seminary in the Fall of 1856, remaining several months, and quitting when compelled by insufficient health. Baptized into the fellowship of Tenth Baptist church, Philadelphia, in March 1851, by the Pastor, Rev. Joseph H. Kennard. Licensed to preach by the Church, but not ordained. Throat weakness kept me from preaching. Became a merchant and, from 1863, a habitue of Wall Street, New York; at times a member of the New York Stock Exchange, the New York Gold Exchange, and now of New York Consolidated Stock and Petroleum Exchange. Been a member of thirteen Baptist Churches: in Philadelphia, New York, Brooklyn, Elizabeth, Albany, Montgomery, Ala.; Tyrone, Pa.; Bellwood, Pa. Active in every department of Church and Sunday



DEWITT CLINTON TAYLOR



School work for fifty-eight years. Enthusiastic in the study and the teaching of the Bible; sometimes publishing. Titles: "The Faith of Jesus Christ;" "Our Fall in Adam and our Greater Rise in Jesus Christ;" "Jesus Christ Himself was Saved;" "Jesus Christ Himself: the Sample, Source and Substance of Salvation;" "The Morals of Mortality." Copies are on file in the libraries of Drew and Princeton Theological Seminaries.

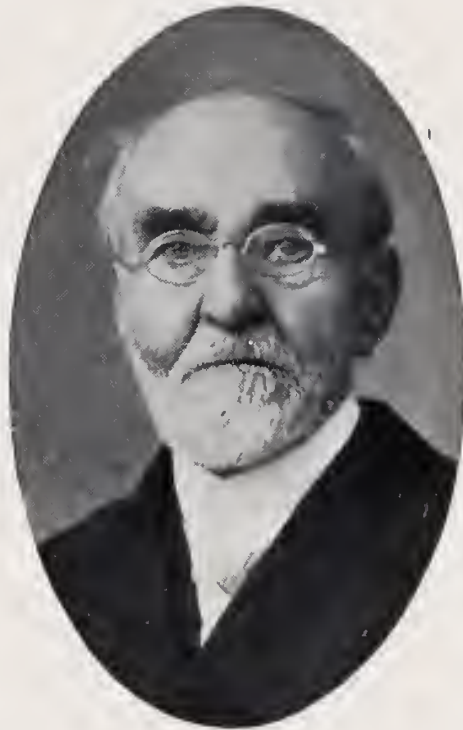
Married, June 15th, 1858, to Miss Eliza Bell Dysart, of Tipton, Blair county, Pa., who is still living. Now living at Tyrone, Pa.

James H. Clark

Is retired from active work, living at 908 Logan Ave., Minneapolis, Minn. He has been sick; has a nearly helpless wife. He says: "It would be a great pleasure if I could make it convenient to attend the Class reunion, but the way does not seem clear at present."

J. M. W. Farnham D. D.

her /
Is still at his work at Shanghai, China. He says in a letter of March 15th, 1909: "Happy those who have been so blessed as I, who, thanks to a kind Providence, still have beside me, ~~she~~ who fifty years ago the 4th of May---the day you meet---became my bride. I am seventy-nine years and six months old, and until a month ago I was strong and well as ever, or nearly so. A bad pain in the breast, angina pectoris, gave me warning to set my house in order. Give my love to the brethren. We may not meet in Princeton, but it is only a little while and we shall meet. 'The little while' till He come."



J. M. W. FARNHAM

James Gibson

Writes from Rome, Italy, February 23rd, 1909, where he is wintering. He gave up his large city charge at Perth, Scotland, in 1893. He says: "I preach a good deal in and about Edinburgh, and am a member of a number of committees of various kinds in the city, so that I am not altogether an idler. Please give my warm fraternal regards to the surviving brethren. It will not be possible for me to attend the proposed meeting, though I expect to visit my younger son in Canada, sometime next Summer. I am seventy-three and one-half years of age."

Robert M. Patterson

Is retired from the active ministry and in feeble health is living at Malvern, Pa. He is the President of our Class, and distinguished alike for literary ability, large scholarship and a very prominent place in the Councils and work of the Presbyterian church. We refer you to our record concerning him ten years ago. We failed to get his photo or his personal sketch.





Red Star Line

PASSENGER LIST

New York
Dover
Antwerp.

Philadelphia
Antwerp.

PASSENGER LIST

S. S. "MENOMINEE"

From PHILADELPHIA to DOVER and ANTWERP

Friday, July 21, 1911, at 10 a. m.

CAPTAIN:
S. ANFINDSEN

Surgeon: J. Desneux
Chief Steward: James Farrell

Miss Louise Arnold	Miss Emma Kessler
Miss Bridget Barrett	Miss Elisnore Ketcham
Miss Mabel Barry	Mrs. Richard F. Kimball
Miss Florence Beck	Miss Charlotte S. Kimball
Miss Helen Watson Beck	Rev. E. T. Lawrence
Dr. J. R. F. Bell	Mrs. E. T. Lawrence
Mrs. J. R. F. Bell	Dr. C. Leefmans
Dr. Norman S. Betts	Miss Emma Litzinger
Dr. Charles A. Bigler, Jr.	Miss Mercedes Litzinger
Mrs. Charles A. Bigler, Jr.	Sister Margaret
Miss Elizabeth Black	Miss Emma L. May
Miss Hazel J. Bullock	Mr. C. R. McKenney
Mr. U. G. Carpenter	Miss Christiana McLennan
Mrs. U. G. Carpenter	Rev. Robert S. Nassau, D.D.
Mr. J. E. Challenger	Miss Lydia R. Nelson
Mrs. J. E. Challenger	Miss E. R. Norton
Miss D. M. Cox	Mr. George C. Oakley
Miss Jessie Crow	Mr. George H. Pettit
Miss Martha Crow	Mr. Dwight M. Pettit
Mrs. Elizabeth Cumiskey	Mrs. Katie Probst
Miss Elizabeth Cumiskey	Mrs. Charles Warren Rand
Mrs. M. E. Curtiss	Mr. Albert H. Raub
Miss Harriet E. Curtiss	Dr. C. S. Raue
Dr. Virginius Dabney	Mr. F. M. Roosa
Mrs. Virginius Dabney and Infant	Mrs. F. F. Russell
Miss Dorothy Dashiell	Master Frederick W. Russell
Mr. A. C. Dell	Mr. Nathan Schneiderman
Miss Florine DeMan	Mr. Robert Sealby
Miss Nanna D. Dusbane	Miss Marion Shove
Mrs. N. C. Dyson	Mr. W. S. Simpson-Atmore
Miss Helen C. Dyson	Mrs. W. S. Simpson-Atmore
Mr. Oscar W. Elrhorn	Mr. George K. Smith
Mrs. Matilda Flugel	Mrs. George K. Smith
Miss B. A. Gear	Dr. William C. Speakman
Mrs. R. S. Giffin	Miss Rebecca Stoneroad
Miss J. W. Giffin	Bishop E. Talbot
Miss Martha Hancock	Mrs. E. Talbot
Miss Havens	Miss Mildred Tefft
Mr. J. Hebard	Miss Katherine Weaver
Mrs. J. Hebard	Mr. George B. Wells
Rev. F. E. Higgins	Mrs. George B. Wells
Mrs. Ada C. Hill	Mr. Morris Wenger
Miss Helen A. Hill	Miss Millicent Whitlock
Mrs. George F. Hine	Mr. Frederic S. Whittaker
Mrs. J. H. Hopkin	Mr. H. G. Williamson
Miss Edith Hopkin	Miss Isabelle Wilson
Miss Bessie R. Jeter	Mr. Charles A. Winship
Miss Katharine Barton Jones	Mrs. Charles A. Winship
Miss Marguerite Brune Jones	Miss Mary Winter
Dr. E. Jungman	Mrs. James A. Woodburn
Mrs. E. Jungman	Mr. James G. Woodburn
Miss E. G. Kerr	Miss Janet Woodburn

Steamer Chairs can be obtained for use on the voyage, at a charge of \$1.00 each, upon application to the Second Steward.

Memos for Passengers

Meals will be served as follows:—

Breakfast 8 to 9 a. m.	Dinner 7 p. m.
Lunch 1 p. m.	Night Meal 9 to 10 p. m.

Lights are extinguished in the Saloon at 11 p. m., and in the Smoking Room at 12 midnight.

Bar Closes at 11 p. m.

Seats at Table—Passengers should apply to Chief Steward.

Letters should be put in the Letter Boxes, and **Telegrams** for despatch on shore, handed to the Saloon Steward at least one half hour before reaching Delaware Breakwater, or Flushing.

Writing Paper, Envelopes and Telegraph Forms will be found in the Saloon and Ladies' Room.

Railway and Steamship Time Tables of the various Companies, can be obtained from the Saloon Steward.

Valuables.—The Company will not be responsible for Money, Jewelry, and other Valuables of Passengers.

Passengers are warned not to keep such articles in their state-rooms, but are recommended to hand same, sealed and marked with the owner's name, to the Chief Steward for deposit in his safe, but as no charge is made for carriage, the Company can accept no responsibility for loss or damage, however arising.

The Surgeon is authorized to make customary charges, subject to the approval of the Commander, for treating any passengers at their request for any illness not originating on board the ship. In the case of sickness developed on board no charge will be made and medicine will be provided free in all circumstances.

Letters of Credit and Travelers Checks, payable in all parts of Europe can be purchased at all the principal offices of the Red Star Line.

Letters may be addressed to the care of any of the Offices named below, and they will be retained until called for, or forwarded according to instructions. All letters should bear the address of the sender.

	1319 Walnut Street	Philadelphia
	84 State Street	Boston
	9 Broadway	New York
	Dearborn Street	Chicago
	1306 F Street, N. W.	Washington
	900 Locust Street	St. Louis
Red Star Line	319 Geary Street	San Francisco
	Guaranty Building, 121 S. Third St.	Minneapolis
	709 Second Avenue	Seattle, Washington
	219 St. Charles Street	New Orleans
	118 Notre Dame St. W.	Montreal
	41 King Street, East	Toronto
	205 McDermot Avenue	Winnipeg
Red Star Line	1 Cockspur Street, S. W.	London
	38 Leadenhall Street, E. C.	London
	30 James Street	Liverpool
	Canute Road	Southampton
George Hammond & Co.	2 Strond Street	Dover
Nicholas Martin, Agent	9 Rue Scribe	Paris
Al. Peters	6 Unter den Linden	Berlin
Red Star Line	14 Kärntnerring	Vienna
H. Baur	6 Boulevard Anspach	Brussels

Red Star Line, 22 Kammenstraat, Antwerp



Succession
of
Mary's Nurses in Africa.

1884	Handi	August - Dec.	5 mos.
1885	Handi	Jan'y - Dec.	1 year
1886	Handi	Jan'y - Feb'y	2 mos
	Miss Nassau Keva	March - April	2 mos
	Charity	May - Dec.	8 mos
1887	Pawa	Jan'y - Feb'y	} 3 mos
	Aziza	* Feb'y - March	
	Pawa	April - June	} 9 mos
	Nyangwekomba	April - Dec.	
	Aziza Irandu	July July - Sept	} 3 mos
1888	Aziza	Jan'y - Dec.	12 mo
	Lucy	Feb'y - June	4 mo
	Argentyawa	August - Dec.	5 mo

Nurses (continued)

1889	Anyentyuwa	Jan'y - Dec.	1 year
	Aziza	Jan'y - Feb'y	2 mos
	Mwanyeno	Jan'y - June	6 mos
1890	Anyentyuwa	Jan'y - Dec.	1 year
	Jane	Jan'y - June	6 mo
	Okaoningo	July - Sept.	3 mo
	Iguwe	Oct. - Dec.	3 mo
1891	Anyentyuwa	Jan'y - April	4 mo
	Iguwe	Jan'y - Feb'y	2 mo

1884 - 1891

Henry's
Nurses.

List of books by R. H. Nassau
in the Her. Gen. Lib. U. Ala.

1. Africa; an essay.
2. Bantu sociology.
3. Batanga tales (2 cop.)
4. Corisco days.
5. Crowned in Palmland (2 cop.)
6. Fañwe primer
7. Fetichism in West Africa (C. 8)
8. Hist. sketch of the missions in Africa.
9. Hist. of the Presbytery of Corisco.
10. In an elephant Korral (etc)
11. Maweds.
12. My Ogowe
13. The path she took.
14. Tales out of school
15. Where animals talk.
16. The youngest King.

SAVINGS DEPARTMENT

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28 WEST STATE STREET

BROAD & MARKET STS. - BROAD & HUDSON STS.

TRENTON, N. J.

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OTHER SERVICES



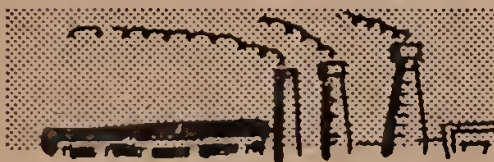
Personal Loans



Trust Department



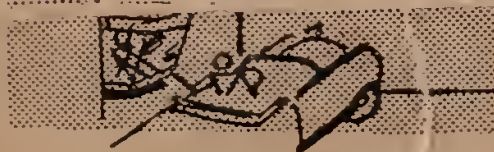
Travelers Checks



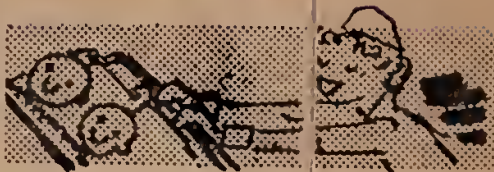
Safe Deposit Boxes



Special Checking Accounts



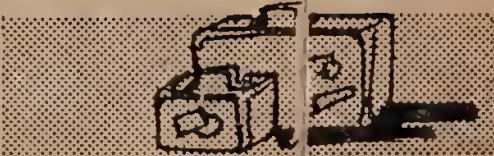
Modernization Loans



Banking by Mail



Regular Checking Accounts



Business Loans



Bank Money Orders



Drive-In Banking
Mercer Branch - Colonial Branch

MARY FOSTER NASSAU



KĀKĀ · GI · BĀLĀ · DYAMBO · GI · BĀLĀ · VĒ

PRINCETON UNIVERSITY
1904
COMMENCEMENT
WEEK

COMMENCEMENT PROGRAMME, 1904.

FRIDAY, JUNE 10TH :

AFTERNOON—Annual Golf Match, Graduates vs. Undergraduates.

EVENING—Reunions of Classes of '44, '49, '54, '59, '64, '69, '74, '79, '84, '89, '94, '97, '99, '01, and '03.

SATURDAY, JUNE 11TH :

Last day for enrolment ; Alumni Trustees Election.

10.00 a. m.—Thirty-third Annual Junior Oratorical Contest, in Alexander Hall.

12.00 m. — Presentation of Class of '79's gift, the new dormitory, to the University.

3.00 p. m. — Twenty-seventh Annual Championship Game, Yale vs. Princeton, on University Field.

7.00 p. m.—Senior singing, on the Steps of "Old North".

8.15 p. m.—Triangle Club, "The Man from Where", at the Casino.

BACCALAUREATE SUNDAY.

SUNDAY, JUNE 12TH :

11.00 a. m.—The Baccalaureate Address by the President of the University in Alexander Hall.

5.00 p. m.—Alumni Prayer Meeting in Murray-Dodge Hall.

8.00 p. m.—The Annual Meeting of the Philadelphian Society in Marquand Chapel.

CLASS-DAY OF 1904.

MONDAY, JUNE 13TH :

10.30 a. m. — The One Hundred and Fifty-seventh Commencement Meeting of the Board of Trustees.

11.00 a. m.—Opening Exercises of Class-Day in Alexander Hall.

12.00 m —Planting the Class Ivy and the Ivy Oration in front of Nassau Hall.

2.30 p. m.—Cannon Exercises.

8.00 to 10.00 p. m.—The Halsted Observatory will be open to visitors, admission by ticket.

8.15 p. m. — Glee Club Concert in Alexander Hall.

10.00 p. m. — Sophomore Reception in The Gymnasium.

ALUMNI DAY.

TUESDAY, JUNE 14TH :

Exhibition of Drawings in the Engineering and Graphics Departments in the School of Science

Microscopic Exhibition in the Histological Laboratory in Nassau Hall.

10.00 a. m.—Annual Meeting of the Phi Beta Kappa Society.

11.00 a. m. The Annual Meetings of the Cliosophic and American Whig Societies.

11.00 a. m. to 1.00 p. m.—Polls open for the Election of Alumni Trustees at the office of the Secretary of the University.

COMMENCEMENT PROGRAMME, 1904.

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5.00 p. m.—Alumni Prayer Meeting in Murray-Dodge Hall.

8.00 p. m.—The Annual Meeting of the Philadelphian Society in Marquand Chapel.

- 1.00 p. m.—Alumni Luncheon in the Gymnasium. The procession will form in front of Nassau Hall at 12.45.
- 2.30 p. m.—Gymnastic Exhibition in Brokaw Pool, admission by ticket.
- 4.00 to 6.00 p. m.—Reception by the President and Mrs. Wilson at Prospect.
- 7.30 p. m.—Twenty-ninth Annual Lynde Prize Debate in Alexander Hall.
- 8.00 to 10.00 p. m.—The Halsted Observatory will be open to visitors, admission by ticket.
- 8.00 to 10.00 p. m.—Promenade Concert on the front campus.

COMMENCEMENT DAY.

WEDNESDAY, JUNE 15TH :

10.30 a. m.—The One Hundred and Fifty-seventh Annual Commencement in Alexander Hall. The Academic procession will form at 10.15 in front of Nassau Hall.

COMMENCEMENT COMMITTEE.

C. C. Cuyler, Chairman,	M. Taylor Pyne,
Junius S. Morgan,	Henry G. Duffield,
William Libbey,	Clarence B. Mitchell,
J. MacN. Thompson, Secretary.	

The Alumni are requested to register in the Committee Room, Chancellor Green Library, east end.

No. 7.

Gaboon
(Mpongwe)



African
Photographs.

Ogowe River

W. Africa

and

No. 8.

Blair Academy
Blairton

W. Va.
E. S. G.

Arrived in New York June 1904

WHITE



STAR

LINE.

Second Class
Passenger List.

WHITE STAR LINE.

4, Via Roma, GENOA.

21, Piazza Della Borsa NAPLES.

9, Broadway, NEW YORK.

84, State Street, BOSTON.

ISMAY IMRIE & CO.

LIVERPOOL & 1, Cockspur Street, S.W. LONDON.
38, Leadenhall Street, E.C.

WHITE STAR LINE.

AMERICAN SERVICES. MAIL AND PASSENGER STEAMERS.

NEW YORK.		BOSTON.	
OCEANIC, Twin Screw.	BALTIC, Twin Screw.	ARABIC, Twin Screw.	CANOPIC, Twin Screw
MAJESTIC, "	CEDRIC, "	CYMRIC, "	ROMANIC, "
TEUTONIC, "	CELTIC, "		REPUBLIC, Twin Screw.
ADRIATIC, " Building	CRETIC, "		

FREIGHT AND LIVE STOCK STEAMERS.

GEORGIC, Twin Screw.	CEVIC, Twin Screw.	BOVIC, Twin Screw
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COLONIAL SERVICES

NEW ZEALAND.		AUSTRALIAN.	
ATHENIC, Twin Screw.	IONIC, Twin Screw.	AFRIC, Twin Screw.	MEDIC, Twin Screw
CORINTHIC, "	GOthic, "	PERSIC, "	RUNIC, "
DELPHIC, Twin Screw.		SUEVIC, "	CUFIC, "

PACIFIC SERVICE.
DORIC. COPTIC.

TENDERS.
Passenger—MAGNETIC, Twin Screw
Baggage—PONTIC.

PROPOSED SAILINGS, 1906.

Subject to change and individual alteration.

From LIVERPOOL and NEW YORK via QUEENSTOWN.

FROM LIVERPOOL.		STEAMER.	FROM NEW YORK.	
Date	Second Class Embarkation Hour, Liverpool.		Date	Sailing Hour.
May 30...	3 p.m.	MAJESTIC... ..	June 13...	10 a.m.
June 1...	3 p.m.	CELTIC ... ..	... 15...	1 p.m.
... 6...	3 p.m.	OCEANIC ... ..	... 20...	4-30 p.m.
... 13...	3 p.m.	TEUTONIC ... ..	... 27...	10 a.m.
... 15...	3 p.m.	CEDRIC ... ..	... 29...	11 a.m.

From LIVERPOOL and BOSTON via QUEENSTOWN.

FROM LIVERPOOL.		STEAMER.	From BOSTON.	
Date.	Second Class Embarkation Hour, Liverpool.		Date	Sailing Hour.
* May 25...	3 p.m.	ARABIC	June 7...	10-30 a.m.
* June 8...	... ..	CYMRIC ... ..	... 21...	10 a.m.
* ... 22...	3 p.m.	ARABIC	July 5...	9-30 a.m.
... ..	... ..	REPUBLIC... ..	... 12...	3-30 p.m.

* FRIDAY

The SERVICES and CONNECTIONS of the WHITE STAR LINE encircle the GLOBE.

The PASSENGER SERVICES of the WHITE STAR LINE are maintained entirely by TWIN SCREW Steamers, including "OCEANIC," "MAJESTIC," and "TEUTONIC," which are
AMONG THE FASTEST STEAMERS in the World,
"BAL TIC," 23,876 tons, "CEDRIC," 21,035 tons, and "CELTIC," 20,904 tons,
THREE LARGEST BRITISH STEAMERS AFLOAT.
"ARABIC" and "REPUBLIC" are the LARGEST, FASTEST, AND FINEST STEAMERS sailing to BOSTON.

WHITE STAR LINE

Royal and United States Mail Steamers.

SECOND CLASS PASSENGER LIST

R.M.S. "MAJESTIC,"

Sailing from Liverpool to New York, Wednesday, 30th May, 1906.

Commander	...	...	...	...	B. F. HAYES, Lieut. R.N.R.
Surgeon	...	...	...	...	A. B. FRANCIS.
Purser	...	...	...	...	H. McELROY.
Chief Steward	...	...	...	...	J. DALY.

Mr. George H. Allen
Mr. George Andrews
Mr. William T. Andrews
Mrs. Andrews
Mr. F. C. Angwin
Miss R. M. Angwin

Mr. Charles Bates
Mr. George Becheraz
Mrs. John Bergen
Miss Josephine Bergen
Mr. J. F. Beringer
Mr. J. B. Bittner

Mr. Karl E. Blumendaht
Mr. James W. Bostock
Mrs. Bostock
Miss Charity Bragg
Mr. John Brown
Miss Irene Brown
Miss Maggie Brown
Mr. Dedar Buksh

Mr. T. Callahan
Mr. Charles Coyne
Mr. David A. Craig

WHITE STAR LINE.

AMERICAN SERVICES. MAIL AND PASSENGER STEAMERS.

NEW YORK.		BOSTON.	
OCEANIC, Twin Screw.	BALTIC, Twin Screw.	ARABIC, Twin Screw.	CANOPIA, Twin Screw
MAJESTIC, „	CEDRIC, „	CYMRIC, „	ROMANIC, „
TEUTONIC, „	CELTIC, „	REPUBLIC, Twin Screw.	
ADRIATIC, „ Building	CRETIC, „		

FREIGHT AND LIVE STOCK STEAMERS.

GEORGIC, Twin Screw.	CEVIC, Twin Screw.	BOVIC, Twin Screw
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COLONIAL SERVICES

NEW ZEALAND.		AUSTRALIAN.	
ATHENIC, Twin Screw.	IONIC, Twin Screw.	AFRIC, Twin Screw.	MEDIC, Twin Screw
CORINTHIC, „	GOthic, „	PERSIC, „	RUNIC, „
DELPHIC, Twin Screw.		SUEVIC, „	CUFIC, „

PACIFIC SERVICE.

DORIC.	COPTIC.
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TENDERS.

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June 1...	3 p.m.	CELTIC 15...	1 p.m.
... 6...	3 p.m.	OCEANIC 20...	4-30 p.m.
... 13...	3 p.m.	TEUTONIC 27...	10 a.m.
... 15...	3 p.m.	CEDRIC 29...	11 a.m.

From LIVERPOOL and BOSTON *via* QUEENSTOWN.

FROM LIVERPOOL.		STEAMER.	From BOSTON.	
Date.	Second Class Embarkation Hour, Liverpool.		Date	Sailing Hour.
* May 25...	3 p.m.	ARABIC	June 7...	10-30 a.m.
* June 8...	... ..	CYMRIC ... ..	... 21...	10 a.m.
* ... 22...	3 p.m.	ARABIC	July 5...	9-30 a.m.
... ..	... ..	REPUBLIC... ..	... 12...	3-30 p.m.

* FRIDAY

WHITE STAR LINE.

We have pleasure in calling attention to the services maintained by the White Star Line to the United States, in addition to the regular sailings between **LIVERPOOL and NEW YORK**, viz. :—

LIVERPOOL and BOSTON (Calling at Queenstown),

ALSO BETWEEN

NEW YORK & MEDITERRANEAN PORTS.
BOSTON

These Services are conducted by the modern **Twin-Screw** Steamers :—

"ARABIO" 15,801 Tons.	"CYMRIC" 13,096 Tons.
"REPUBLIC" 15,378 "	"CANOPIC" 12,000 "
"CRETIC" 13,500 "	"ROMANIC" 11,400 "

which are among the largest, fastest and finest steamers running between the ports named. They sail regularly throughout the year to and from Liverpool and Boston (calling at Queenstown), or to and from New York or Boston and Mediterranean Ports. See annexed sailing schedules giving the departures as at present arranged.

The attention of Passengers holding return tickets by the White Star Line is especially drawn to the choice of route thus offered, return tickets being available for their full value towards passage by any of the White Star Services.

Facilities will be offered for booking by the most attractive routes across the Continent between the various ports of call in the Mediterranean and Liverpool, which will thus enable passengers to book the round trip from New York or Boston, *via* the Mediterranean, returning from Liverpool or *vice versa*.

ISMAY, IMRIE & CO.

Liverpool, *May*, 1906.

Mr. James Craven

Mr. John Davis, Jr.

Mr. James Devlin

Mr. John T. S. Devlin

Mr. T. B. Dilts

Mr. John G. Eastup

Mrs. Alice J. Erskine

Miss Jenny M. Erskine

Mr. C. L. Fay

Mr. W. C. Ferguson

Miss Kate A. Flynnne

Mr. Ludwig Guttman

Mr. F. L. Haight

Mrs. Haight

Mrs. Glanville Ham

Mr. Frank Harwood

Miss Mary Hennessy

Mr. Fred Hudson

Mr. L. Hyams

Mrs. Hyams

and Infant

Mr. David Jenkins

Miss E. J. Jenkins

Mrs. Amoritta Johns

Master Harold Johns

Mr. W. P. Jones

Mrs. Jones

Mr. Math. Kukkola

Dr. G. H. Landman

Miss Julia Lane

Mr. Peter Lawrence

Mr. E. E. Leek

Mr. Kaffe Loddin

Mr. George Low

Mr. F. MacDonall

Miss Ada Mackenzie

Mr. James Maher

Mr. John McChristie

Dr. Michael McManus

Mr. Bryan Moylan

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ISMAY, IMRIE & CO.

Liverpool, *May*, 1906.

LIVERPOOL—BOSTON SERVICE.

SUBJECT TO CHANGE.

FROM LIVERPOOL.				FROM BOSTON.				FROM LIVERPOOL.				FROM BOSTON.			
Date.	Embarkation Hour.		STEAMER.	Date.	Sailing Hour.	Date.	Embarkation Hour.		STEAMER.	Date.	Sailing Hour.	Date.			
	First Class.	Second Class.					First Class.	Second Class.				1906.	1907		
1906				1906.		1906.				1906.					
Feb. 1	Thurs.	3-30 pm		Feb. 17	Sat.	Aug. 17	Fri.	Aug. 17	Fri.	4-30 am	Aug. 17	Fri.	Aug. 30	Thurs.	7 am
Mar. 8	Thurs.	3-30 pm		Mar. 24	Sat.	..	Fri.	..	Fri.	10 am	..	Fri.	Sep. 13	Thurs.	6 am
Apr. 13	Fri.	4-30 pm		Apr. 20	Thurs.	Sep. 7	Fri.	Sep. 7	Fri.	Noon.	Sep. 7	Fri.	..	Thurs.	11-30 am
.. 27	Fri.	4-30 pm		May 10	Thurs	..	Fri.	..	Fri.	11-30 am	..	Fri.	..	Thurs.	5-30 am
May 11	Fri.	5 pm		.. 24	Thurs.	..	Fri.	..	Fri.	11 am	..	Fri.	Oct. 11	Thurs.	4-30 pm
.. 25	Fri.	5 pm		June 7	Thurs.	Oct. 5	Fri.	Oct. 5	Fri.	10-30 am	Oct. 5	Fri.	..	Thurs.	10 am
June 8	Fri.	5 pm		.. 21	Thurs.	..	Fri.	..	Fri.	10 am	..	Fri.	..	Thurs.	4-30 pm
.. 22	Fri.	5 pm		July 5	Thurs.	..	Fri.	..	Fri.	9-30 am	..	Fri.	..	Thurs.	—
—	—	—		.. 12	Thurs.	Nov. 2	Fri.	Nov. 2	Fri.	3-30 pm	Nov. 2	Fri.	Nov. 15	Thurs.	9 am
July 6	Fri.	5 pm		.. 19	Thurs.	..	Fri.	..	Fri.	9 am	..	Fri.	..	Thurs.	3 pm
.. 20	Fri.	5 pm		Aug. 2	Thurs.	..	Fri.	..	Fri.	8 am	..	Fri.	Dec. 13	Thurs.	7-30 am
Aug. 3	Fri.	5 pm		.. 16	Thurs.	Dec. 7	Fri.	Dec. 7	Fri.	7-30 am	Dec. 7	Fri.	..	Thurs.	1-30 pm
.. 10	Fri.	3 pm		.. 23	Thurs.	..	Fri.	..	Fri.	12-30 pm	..	Fri.	Jan. 10	Thurs.	..

Special Trains for Passengers leave Euston Station, London, in connection with the Sailings marked *.

LIVERPOOL—NEW YORK SERVICE.

SUBJECT TO CHANGE.

FROM LIVERPOOL, WEDNESDAYS AND FRIDAYS.			FROM NEW YORK, WEDNESDAYS & FRIDAYS.			FROM LIVERPOOL, WEDNESDAYS AND FRIDAYS.			FROM NEW YORK, WEDNESDAYS & FRIDAYS.		
Date. 1906.	Embarkation Hour.		Date. 1906.	Sailing Hour.	STEAMER.	Date. 1906.	Embarkation Hour.		Date. 1906.	Sailing Hour.	STEAMER.
	First Class.	Second Class.					First Class.	Second Class.			
May 2	5 pm	3 pm	May 16	10 am	MAJESTIC	Aug. 22	5 pm	3 pm	Sept. 5	10 am	MAJESTIC
.. 4	5 pm	3 pm	.. 18	2-30 pm	CELTIC	.. 24	5 pm	3 pm	.. 7	8 am	CELTIC
.. 9	5 pm	3 pm	.. 23	5 pm	OCEANIC	.. 29	5 pm	3 pm	.. 12	Noon	OCEANIC
.. 16	5 pm	3 pm	.. 30	10 am	TEUTONIC	Sept. 5	5 pm	3 pm	.. 19	10 am	TEUTONIC
.. 18	5 pm	3 pm	June 1	12-30 pm	CEDRIC	.. 7	5 pm	3 pm	.. 21	7 am	CEDRIC
.. 23	5 pm	3 pm	.. 6	5 am	BALTIC	.. 12	5 pm	3 pm	.. 26	Noon	BALTIC
.. 30	5 pm	3 pm	.. 13	10 am	MAJESTIC	.. 19	5 pm	3 pm	Oct. 3	10 am	MAJESTIC
June 1	5 pm	3 pm	.. 15	1 pm	CELTIC	.. 21	5 pm	3 pm	.. 5	7 am	CELTIC
.. 6	5 pm	3 pm	.. 20	4-30 pm	OCEANIC	.. 26	5 pm	3 pm	.. 10	10 am	OCEANIC
.. 13	5 pm	3 pm	.. 27	10 am	TEUTONIC	Oct. 3	5 pm	3 pm	.. 17	10 am	TEUTONIC
.. 15	5 pm	3 pm	.. 29	11 am	CEDRIC	.. 5	5 pm	3 pm	.. 19	6 am	CEDRIC
.. 20	5 pm	3 pm	July 4	4 am	BALTIC	.. 10	5 pm	3 pm	.. 24	10-30 am	BALTIC
.. 27	5 pm	3 pm	.. 11	10 am	MAJESTIC	.. 17	5 pm	3 pm	.. 31	10 am	MAJESTIC
.. 29	5 pm	3 pm	.. 13	11-30 am	CELTIC	.. 19	5 pm	3 pm	Nov. 2	6 am	CELTIC
July 4	5 pm	3 pm	.. 18	3-30 pm	OCEANIC	.. 24	3-30 pm	2 pm	.. 7	9 am	OCEANIC
.. 11	5 pm	3 pm	.. 25	10 am	TEUTONIC	.. 31	3-30 pm	2 pm	.. 14	10 am	TEUTONIC
.. 13	5 pm	3 pm	.. 27	9-30 am	CEDRIC	Nov. 2	3-30 pm	2 pm	.. 16	5 am	CEDRIC
.. 18	5 pm	3 pm	Aug. 1	Noon	BALTIC	.. 7	3-30 pm	2 pm	.. 21	9-30 am	BALTIC
.. 26	5 pm	3 pm	.. 8	10 am	MAJESTIC	.. 14	3-30 pm	2 pm	.. 28	10 am	MAJESTIC
.. 27	5 pm	3 pm	.. 10	10 am	CELTIC	.. 16	3-30 pm	2 pm	.. 30	5 am	CELTIC
Aug. 1	5 pm	3 pm	.. 15	2 pm	OCEANIC	.. 21	3-30 pm	2 pm	Dec. 5	8 am	OCEANIC
.. 8	5 pm	3 pm	.. 22	10 am	TEUTONIC	.. 28	3-30 pm	2 pm	.. 12	10 am	TEUTONIC
.. 10	5 pm	3 pm	.. 24	8-30 am	CEDRIC	.. 30	3-30 pm	2 pm	.. 14	4 pm	CEDRIC
.. 15	5 pm	3 pm	.. 29	Noon	BALTIC	Dec. 5	3-30 pm	2 pm	.. 19	8 am	BALTIC

Special Trains for Passengers leave Euston Station, London, direct to Riverside Station, Liverpool, in connection with the above sailings, or Passengers may leave by the 10-0 a.m. Fast Express from St. Pancras.



Dr. R. H. Nassau
Mr. David Nesbitt

Mr. Alfred Over

Mr. David Paterson
Mr. Ernest Phillips
Mrs. Mary Pick
Miss Jane Pick
Mr. Harry Porter
Mr. John Pugh
Miss Elizabeth Pugh

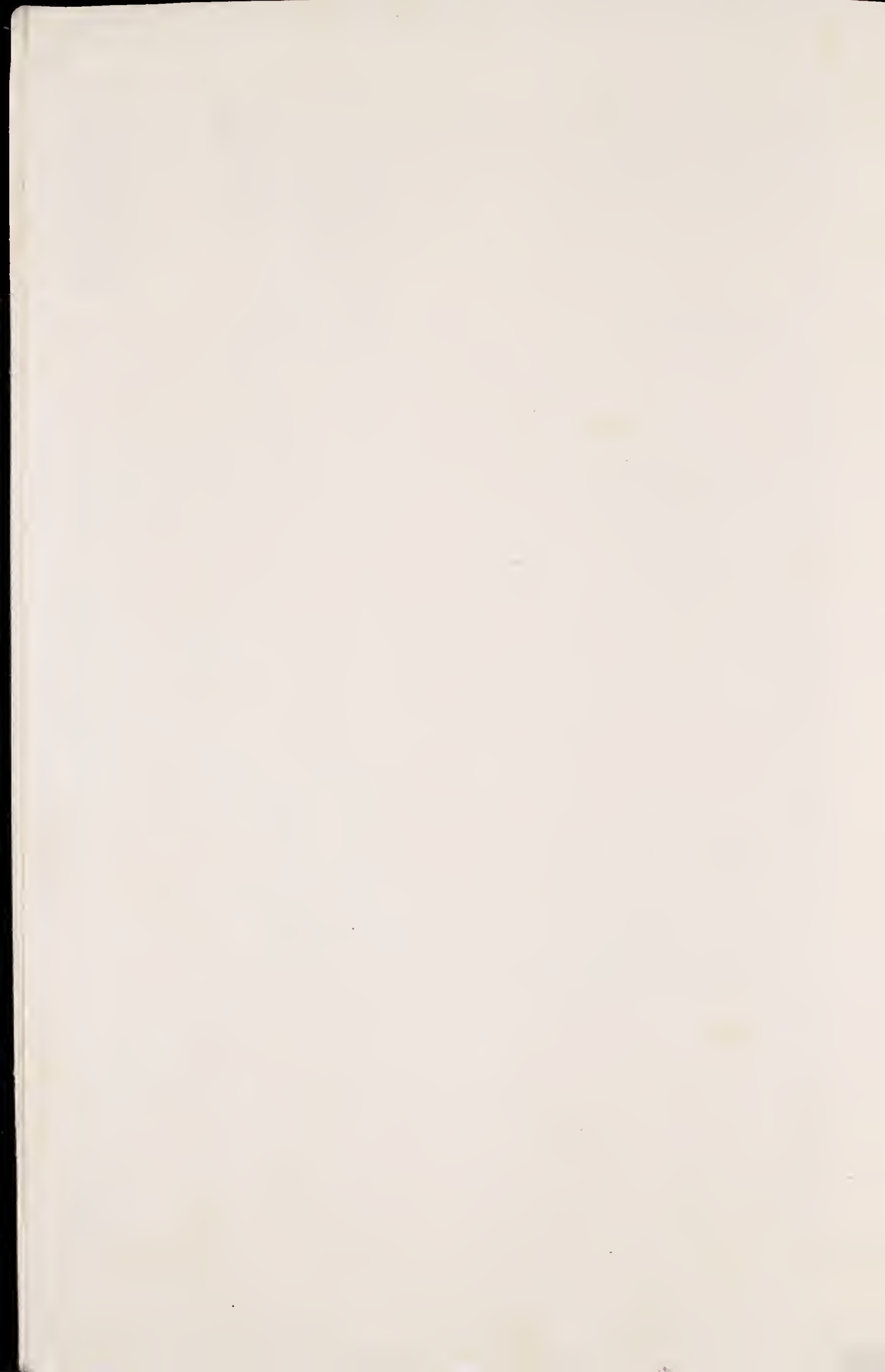
Mrs. J. E. Ralph
Master Edward Ralph
Master Andrew Ralph
Mr. William Reilly
Miss Lola R. Reilly
Mr. Walter J. Renshaw

Mr. Sydney Sayer
Miss Cissie Severn
Mr. Harry Smart
Mrs. Smart
Mr. J. Smith
Mrs. E. Spencer

Mr. T. M. Thomas
Mr. James Thomas

Mr. Henry E. Voegeli

Mr. Patrick Walshe
Mr. R. White
Mr. J. White
Mr. Robert Wilson
Mrs. Wilson



Meal Hours.—BREAKFAST, 8 a.m. DINNER, 12-30 p.m. TEA, 5-30 p.m.

Bar opens at 8 a.m. and closes at 10-30 p.m.

Lights.—The lights are extinguished in the Saloon and Smoke Room at 11 p.m.

Smoking is strictly prohibited in any of the State Rooms, Library or Dining Saloon

Library.—Books can be obtained on applying to the Library Steward.

Postage Stamps can be obtained from the Saloon Steward, in the Dining Saloon, who will take charge of Cable Despatches and Telegrams for transmission from Queenstown.

Meals not permitted to be served in the Library.

Second Class Passengers are not allowed on the First or Third Class Decks.

Valuables.—The Company will not be responsible for Money, Jewellery and other valuables of passengers. Passengers are warned not to keep such articles in their staterooms, but are recommended to hand same, sealed, and marked with the owner's name, to the Purser for deposit in his safe, but as no charge is made for carriage, the Company can accept no responsibility for loss or damage, however arising, but passengers can protect themselves by insurance.

The Purser is prepared for the convenience of Passengers to exchange a limited amount of English and American money, and he will allow at the rate of \$4.80 to the £1 when giving American money for English currency, or £1 to \$4.95 when giving English for American money.

All Liverpool—New York Mail and Passenger Steamers of the White Star Line are fitted with the Marconi Wireless system of Telegraphy, and messages for despatch should be handed to the Pursers

UNITED STATES CUSTOMS REGULATIONS.

Books, libraries, usual and reasonable furniture, and similar household effects of persons or families from foreign countries, all the foregoing, if actually used abroad by them not less than one year, and not intended for any other person or persons, nor for sale, are free.

Wearing apparel, articles of personal adornment, toilet articles, and similar personal effects of persons arriving in the United States are free; but this exemption shall only include such articles as actually accompany and are in the use of, and as are necessary and appropriate for the wear and use of such persons, for the immediate purposes of the journey and present comfort and convenience, and shall not be held to apply to merchandise or articles intended for other persons or for sale: *Provided.* That in case of residents of the United States returning from abroad, all wearing apparel and other personal effects taken by them out of the United States to foreign countries shall be admitted free of duty, without regard to their value, upon their identity being established, under appropriate rules and regulations to be prescribed by the Secretary of the Treasury, but no more than one hundred dollars in value of articles purchased abroad by such residents of the United States shall be admitted free of duty upon their return.

All dutiable goods should be declared to the Staff Officer on board, and entered on the blanks provided for that purpose, as they are subject, if not so declared, to seizure and confiscation, and the passenger knowingly offending is liable to fine and imprisonment.

Whenever any article subject to duty is found in the baggage of any person arriving within the United States which was not declared, such article shall be forfeited and the person in whose baggage it is found shall be liable to a penalty of treble the value of such article.

Penalty for smuggling or aiding in the smuggling of any dutiable articles, or bribery of Customs Officials, a fine not exceeding Five Thousand Dollars (\$5000) or imprisonment not exceeding two years, or both.

The White Star Line have pleasure in announcing that their London West End Office has been transferred from 17, Cockspur Street, to new and more commodious premises situated opposite at

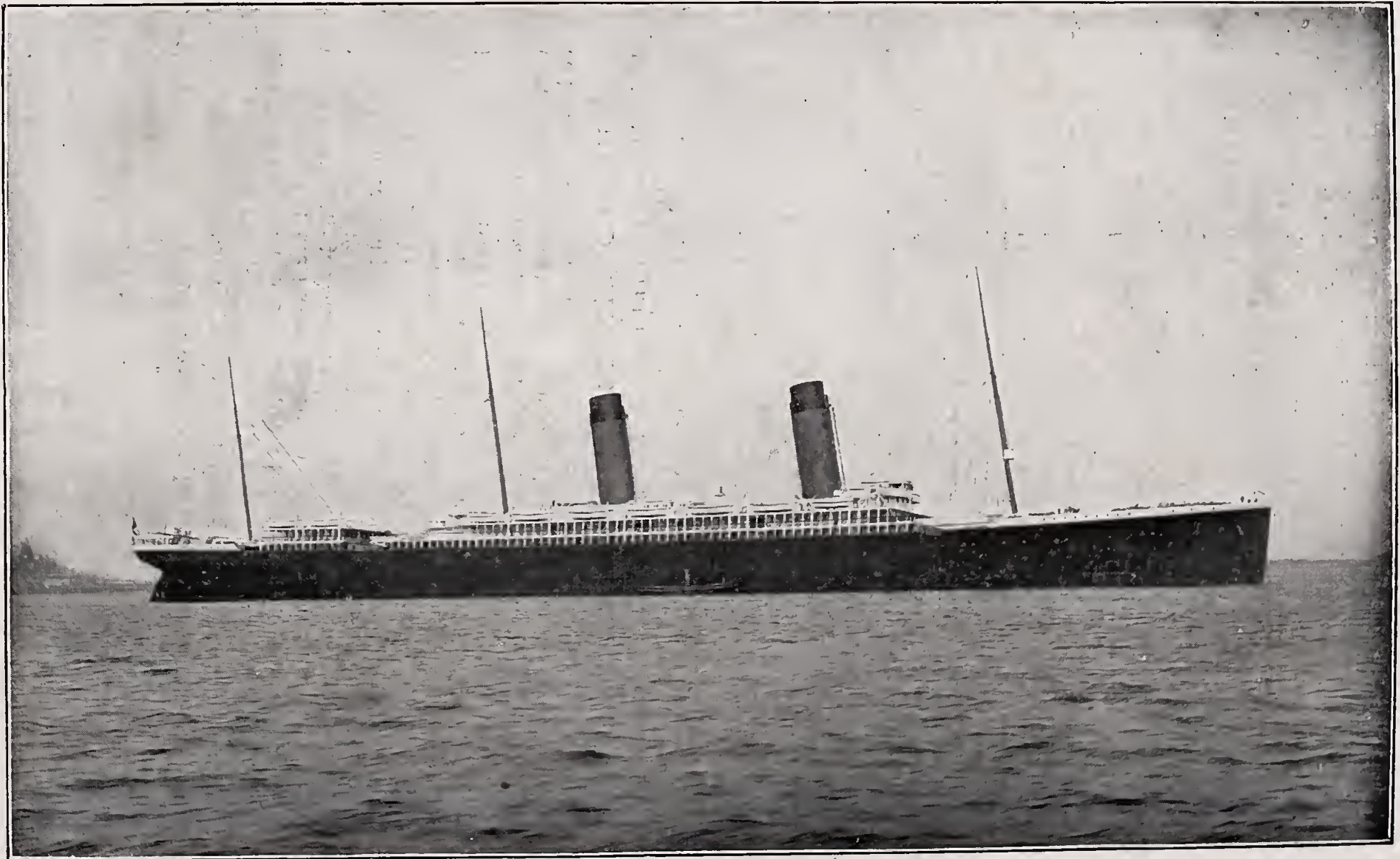
No. 1, COCKSPUR STREET, S.W.,

while the City Office has been transferred to

No. 38, LEADENHALL STREET, E.C.

The West End Office will be the principal Office in London for Passenger business. Letters and telegrams may be addressed there, and will be held until called for, or forwarded, according to instructions, and the latest editions of the leading American and English papers will be kept on file.

Passengers' baggage will also be received and stored if required.



Twin Screw Royal and United States Mail Steamer "OCEANIC," 704 feet long, and 17,274 tons.



S.S. "MAJESTIC" IN THE MERSEY.

Isabella A. Nassau

OF AFRICA



The Woman's Foreign Missionary Society
of the Presbyterian Church

501 Witherspoon Building

Philadelphia, Pa.

Price, 3 cents ; 30 cents a dozen

Isabella A. Nassau

OF AFRICA

“FROM my earliest childhood I wished to go to Africa as a missionary. I cannot tell how I came to say one day, when we children were playing, that I would be a missionary to Africa. But most vividly I remember that soon after I had said the word, it was impressed upon me that I could not take back the word I had spoken; it was a vow. I think now it was a Divine call.” Thus Miss Nassau, when a veteran missionary, told how she came to choose Africa for her mission field.

EARLY ENVIRONMENT.

Isabella Ann Nassau had behind her a lineage devoted to Christian service, and around her an atmosphere of Christian intelligence and activity. Her grandfather, William Nassau of Philadelphia, was an active member of the “Board of Missions,” afterwards known as the Board of Domestic Missions, for more than thirty years, and for seven years its treasurer. Her father was Rev. Charles William Nassau, pastor and professor. Her mother was Hannah McClintock Hamill, sister of Robert, Samuel M., and Hugh Hamill, names well known in the annals of the Presbyterian ministry and of preparatory schools.

Miss Nassau was born January 20th, 1829, ^{at} ~~Norristown~~, Pa., while her father was pastor of the Providence Church. She was the second child and oldest daughter in a family of ten. She was baptized June 28th, 1829, in the Old Pine Street Church, Philadelphia, by Dr. Ezra Stiles Ely.

From God

A few years of girlhood were spent in Hannibal, Missouri, whither her father removed to become Professor in a proposed Theological Seminary, and to teach Latin and Greek in Merion College. Then the family came back to Montgomery Square, near Norristown, for a brief period, and in 1841, when Isabella was twelve years of age, removed to the college hill in Easton. There her father became Professor of Latin and Greek in Lafayette College. As the eldest daughter, she had already begun to have a share in the care and direction of the younger children. She attended, as a day pupil, the boarding school of Miss Lorraine, down in the town. At the age of fourteen, on October 25th, 1843, she made public confession of her faith, in the First Church of Easton. Three and a half years later (May 19th, 1847), at the age of eighteen, her name appears among the Sunday school teachers of that church.

YOUNG WOMANHOOD.

A little later, she became a pupil of the Young Ladies' Seminary at Lawrenceville, N. J., then in charge of the Misses Craig. In 1850, Dr. Nassau purchased this Seminary, and removed there to become its head, and from that date until Miss Nassau sailed for Africa, in 1868, a period of eighteen years, she was a teacher in that institution.

In January, 1851, she, together with her mother and sister, upon certificate from the church in Easton, and a sister upon profession of faith, united with the Lawrenceville church. The Rev. Mr. Gosman, pastor-elect, and later her brother-in-law, had not yet assumed full charge. Her uncle, Rev. Hugh Hamill, was Moderator of the Session which received her, and her father conducted the first communion service of which she partook as a member of this church.

Being now an energetic, capable and earnest young woman of twenty-two, she entered at once and actively into the religious work of the church. She took a Sunday school class. She became a tract distributor, and regularly tramped many miles in covering her district. She joined the Missionary Society and soon became its Secretary and one of its moving spirits. For years and until she laid down the pen to start for Africa, the minutes are in her hand. In her last days, writing from Africa and describing herself as "this lone woman in this far-off land," she said of Lawrenceville, "While life lasts it will be the dearest spot on earth to me."

THE CALL OF AFRICA.

Although as a daughter, sister, teacher, active church member, she sought to honor Christ, she had not yet had the opportunity of service for which her heart yearned. Like the great missionary, Paul, she had heard the call of "the regions beyond." Through what channel the Spirit first gave the call we cannot certainly say. She herself said she could not tell. It may have been through the prayers and teachings learned at her mother's knee, for to these her brother, Rev. Dr. R. Hamill Nassau, ascribes his first interest in missions. It may have been the missionary hymns which she delighted to sing in childhood, and a favorite one of which was "The Missionary's Call." It appears clear that the call gained direction and force through a brief visit made to her father's house in Easton by Rev. and Mrs. G. W. Simpson. They were about to go out to Africa, to assist in starting the Corisco Mission, which they did in 1850. They were earnest in their invitation to this interested young woman to follow them. That they themselves were drowned within a year, while on a

voyage to a neighboring island, probably added pathos and power to the invitation they had given.

DETAINED HERSELF, SHE SEEKS TO SEND OTHERS.

But young Miss Nassau's desire to offer for Africa had not yet met with the sanction of her parents. It was considered an impropriety for an unmarried woman to venture in such savage fields. Although she could not go to Africa, God had, in His providence, brought some of the Africans within her reach, and she would work for them, and if possible through them for Africa. She took a particular interest in the colored people of the neighborhood, and visited among them. She gathered a class of three or four young colored men, whom she sought to prepare for what was then Ashmun Institute, and has since become Lincoln University. She hoped that they might become missionaries in Africa. One of them, at least, became a minister, but never reached the Dark Continent.

But her missionary enthusiasm from girlhood had been helping to prepare another missionary for the land of her desires. She fanned the flame of missionary zeal which had been kindled in the breast of Robert Hamill Nassau at his mother's knee. When he sailed for Africa in 1861 (as he himself records), she rejoiced in his going as probably opening a way for herself. And so it proved. At his suggestion, the Mission in Africa sent her a formal invitation to join them. The scruples of her parents were finally overcome by her brother's presence there, his reports and this invitation.

AFRICA AT LAST.

At last, in March, 1868, when she was already a mature woman of almost forty years of age, Isabella Nassau set foot on African soil, to begin the missionary

career of which she had dreamed, for which she had longed and prayed. It was a grave experiment for any one to make under the circumstances. To enter upon new work and that in a climate so different and so trying, not only to learn new languages, but to learn to enter really into the thought and life and experience of men and women and children so diverse from those with whom she had hitherto dealt—this would have been a great task even in that period of life when such learning and adaptation is easiest. That the experiment resulted in such splendid success is witness not only to the keen intellect and the strong will of Isabella Nassau, but I believe above all to that ardent love for Christ and for Africans which from youth had glowed in her heart.

SCHOOLS AND THEOLOGICAL CLASSES.

Her aptitudes, her acquirements, her experience, her preference, made clear the line of her work in Africa: it was pre-eminently that of a teacher. Securing a native assistant from among the mission helpers at Corisco, she began there a school for girls. In a few months, with her assistant, she crossed to her brother's house at Mbade of the Benito Station on the mainland. Here she began with boys. Presently she removed with her school to her own new house at Bolondo. Among the half clad little savages to whom she then taught the alphabet was one whose name now appears in the Minutes of our General Assembly as Rev. Frank Sherrerd Myongo, pastor of Hanje native church, Batanga. He is now the senior native minister of the Presbytery. From A, B, C's to theology, Isabella Nassau was his only teacher.

But he was only one. As Dr. Nassau reports, for thirty years, from 1870 to 1900, the theological class

was almost solely under Miss Nassau's care. Some of the men had scruples about committing this work to a woman, but it was necessary that the work should be done. The male missionaries had neither time nor patience to do it. Isabella Nassau could do it and she did. When the men came up for examination in Presbytery, they were found prepared. Dr. Halsey, Secretary of the Board of Foreign Missions, who was present on one of these occasions, wrote: "I listened to the examination of these candidates for the Gospel ministry, and was well satisfied that whatever St. Paul meant when he said that women should not speak in the church, he did not mean that women should not teach in a theological seminary in Africa."

But she did not teach only those who were sent to her. Rather, she was herself another Priscilla—one who did not need an Aquila to aid her. She herself sought out many of the apt pupils to whom she taught the way of God. Her brother says candidates for the ministry seemed to sprout where she trod.

While the training of students for the ministry was perhaps the most striking, unusual and important form of her work, it was by no means all. Beside the little group of theological students who followed her about, partly by her own labor and partly by the assistance of others, she carried on schools for boys or girls, or more usually for both, wherever she was.

Leaving Bolondo in 1878, she followed her brother up the Ogowe River, first to Kangwe for seven years, and then in 1885 to Talaguga, still further inland. The Ogowe Missions in French territory were turned over to the Paris Evangelical Society in 1892. Then, for the fourth time, she was moved to a new field. This time it was to Batanga, in the German territory of Kamerun, which became thenceforth her African home and is her last resting place.

To teaching Miss Nassau presently added translation, that her scholars and others might have some Christian literature in their native tongues. She prepared and secured the printing of (1) A Compend of the Bible in Benga; (2) Scripture Questions in Benga; (3) Scripture Questions in Mpongwe; (4) Church History in Benga; (5) ~~Benga Customs~~. She herself reduced one language to writing.

DIRECT EVANGELISM.

But with her, as with all true missionaries, the intellectual training, vitally important as it is, was only a means to an end. The spiritual regeneration and upbuilding of these Africans for whom she believed Christ died was the goal toward which her eye was ever turned, her efforts ever directed. While physical strength allowed, she seized opportunities to itinerate through other villages than those in which she dwelt. She canvassed her own towns and held prayer meetings in the homes. When growing infirmities prevented much walking, these meetings were delegated to her native assistants, but down to the very last she kept up her attendance on the Thursday Woman's Prayer Meeting in the church near by her home, and gathered about her on Sunday afternoon a little group of earnest Christian women for prayer and counsel.

Some extracts from one of her later letters, describing one of her Sundays and particularly this little meeting, reveal far more beautifully than the words of another could do, her own spirit in her missionary work and the sympathy that must have been one great secret of her power. She wrote, July 18th, 1904:

"DEAR SISTER:—This is Sabbath evening; the precious hours have been filled with precious opportunities for service. First, in the service of nine A. M., the part

of organist falls to me. It is a service I love to render, although my fingers are sometimes a little stiff; then, my lunch at twelve M. At two P. M., the Sabbath School—the Superintendent is our native licentiate, Mbula Dipipi, and it falls to me, in a variety of ways, to superintend him, so that I usually have a much-used-up feeling when four P. M. comes; but the faithful little circle of our small Christian Endeavor Society were awaiting me in the school room, and it was my turn to lead. I always find that, no matter how broken down I feel, I am *sure* that strength will come to me from the Loved Unseen if my faith is but strong enough to *rely* on it and take my Saviour at His word. We had a most interesting meeting, though only five were present. After our tea, the quiet hour came which I like to give to my two girls who are living with Mrs. Ogden and myself in this Evangeline Cottage. We sang and talked, and when the bell rang at seven P. M. for service, I realized that I dared not go out to the meeting, but the two girls went, and I am attempting to tell something about the little Christian Endeavor meeting of this afternoon. It has gladdened my heart and encouraged me, oh, so much!

“These dear native women and I are getting near each other’s hearts when we clasp each other’s hands in these little meetings. One part of our pledge is that each one is to make some direct, personal effort for the conversion of some soul, or the edification of some fellow-Christian, and there is always something to be told.”

WAYSIDE MINISTRY.

Miss Nassau’s last earthly home was known as “Evangeline Cottage,” probably so called because that name is derived from evangel, gospel—good news. It became a veritable pulpit from which Miss Nassau preached the glad tidings not to little groups only, but to wide regions in the interior. For, as Dr. Halsey tells us: “A well-trodden path leads by Evangeline Cottage. Carriers from the distant interior pass on their way to the factory beyond. The good missionary sits in the

doorway of the cottage, and by the aid of the baby organ induces the carrier to rest for a while on his journey. The Word of God is preached to these passers-by, some of whom are never seen again, but surely we have the promise, 'My Word shall not return unto Me void, but it shall accomplish the purpose whereunto it is sent.'"



EVANGELINE COTTAGE

We have from Miss Nassau's own pen an account of the result in the case of one of these passers-by:

(Extract from letter dated Sabbath, July 31st, 1904.)

"Noon time we like to keep for our private devotions, but to-day my Bulu friend, an old man named 'Nkoto,' came, and I spent nearly one and a half hours instructing him. * * * * He insists that he is a Christian, for 'he prays.' (Is not that true Gospel?) His town is

beyond Elat Station; and King Madolo, my neighbor, who journeys to distant places and has visited Nkolombonda, the town of Nkoto, many times, informs me that Nkoto keeps the Sabbath, compels his people to do so also, and that he preaches to his people! Just think of it! Within the last three weeks he has twice bidden good-bye and gone to his town. But he is not satisfied to stay there; he says he loves to be here at Batanga,



MISS NASSAU AND MRS. OGDEN IN THEIR AFRICAN HOME

to hear the little organ and to be taught. He brings such nice, well-behaved people with him, who all make daily visits to me. I had not noticed many while Sunday school was in progress, but at its close, more than twenty gathered around the organ, and though it was time for our dear little Christian Endeavor meeting in the Girls' School, I told the women to go on without me and I played for the Bulu and helped them with Bulu hymns."

WAITING ON THE LORD.

Another quotation from one of her later letters leads us into the Holy of Holies of her life, the shrine where she communed with God. It witnesses to her simple faith, her whole-hearted devotion. On her seventieth birthday, in 1899, she wrote:

"Some months ago, Dr. Gillespie wrote me suggesting a furlough. I love this African land. I feel very much at home among its people, and while the dear Lord continues to me some ability for work, I cannot say I wish to go back to America. I regard the providential orderings that have thus permitted me to work, as very high privileges. Since Hamill left, there have been many times when I have longed to see you all, and my thoughts have travelled after him."

Then she tells how another missionary had come offering her his escort to America in September. She continues :

"I thanked him most heartily and showed my appreciation of his kind thought, but could not just then decide. There is *only One* who can help me in such decisions. I waited on the Lord. For days I had no answer. At last it came thus: I had been reappointed to the instruction of the class of candidates; if I were to leave in September, it would be impossible for me to keep up my usual instructions and at the same time be gathering up my things for a departure, for I am so deeply rooted. After that ray of light there came another. To start from here in the latter part of September would bring me to America at the very beginning of a long and cold season of the year. How plain it all seemed! I had not spoken to any one of how I was waiting on the Lord. You cannot know how this waiting on the Lord and this 'showing' the way has relieved my mind. I want to sing for joy, but the use of my voice in singing is not now permitted me; it causes a hacking cough, followed by painful soreness."

Because Miss Nassau thus lived in constant, happy communion with God, her face shone with good cheer as she mingled with mankind. She maintained even to old age a merry disposition, which won the young, while it heartened the aged and the care-worn. One of the last pictures of her, drawn by the pen of Mrs. Lippert, in whose house she was at the time and where later she died, shows this side of her character. Mrs. Lippert writes :

"She is such a dear old lady, so full of love and faith in God, and she has so much charity and love for these people, for whom she has done and given so much, and who at times have seemed so unappreciative. We are glad to have her with us. Nellie is devoted to her, for she can tell the most wonderful stories, and all true. She likes to do little things for her and spends much of her play-time in her room."

CLOSING SCENES.

Miss Nassau's death occurred on Tuesday, the 12th of June, 1906, and from Dr. Lippert, her fellow-missionary and physician, we have this account of her last days:

"When Mrs. Lippert and I arrived at Batanga from the interior, a little over four months ago, Miss Nassau received us in a most sisterly way. As we had never before been associated with her in the work at a station, we were not well acquainted with her, and we are very thankful that we were able to know her and to see her in her daily life.

"Our dear sister had suffered much during the last year from an incomplete paralysis of the right arm beside the ills which accompany old age.

"A more devoted and consecrated follower of Jesus I have never seen. At times she would be so feeble that she could hardly leave her bed, still she would insist upon doing something for others, entirely forgetting herself. The girls' school, which she so long and so faithfully taught, was upon her mind continually, and most of her energy was employed in guiding and directing the teachers and pupils.

"Because of her increasing feebleness, the missionaries at various times advised her to return to America, but she, choosing rather privations and labor than the comfort of her American home, remained in Africa to toil until such a time as the Master would call her. She was not one to fold her hands in idleness to await the end, but most truly died in service.

"Two months ago, realizing that she was becoming too feeble to take care of herself, she consented to come and live with us, but after one month she was so much

improved that she felt she ought to go back to her work until such a time as she could arrange to leave it in other hands. She also intimated that as Dr. Nassau would soon be leaving for America, and as she would probably never see him again, she wished to be with him as much as possible before he left. After the Doctor left she still felt it to be her duty to stay by the girls, saying, however, that she was looking forward to the time when she could come to live with her friends. Of late she was unable to walk any distance, and when she wished to make a visit was drawn in a wheeled chair.

"The Saturday before her death she visited us and seemed to be unusually happy and cheerful. On Sunday I visited her, and found her suffering somewhat. The next day her condition was alarming, and we hastened to remove her to our home. She rallied to some extent, but the next morning, while talking with her cook about household affairs, she was attacked by a cerebral hemorrhage and death came suddenly and painlessly.

"To tell of her virtues, her good deeds, her entire unselfishness and consideration for others, would take many pages. Many of you know her much better than we do, but I must say that her daily Christlike life was, and will continue to be, an inspiration to all who knew her. Though we miss her greatly, we are glad that she has gone to the home prepared for her, where the ills of the flesh and the ingratitude of men will not again cause her sorrow.

"The natives, too, have suddenly come to the conviction that they had appreciated 'Mama Bella' far too little during her lifetime. Her goodness had been so constant toward them that they took it as a matter of course, and often failed to recognize her claims upon them, though all of them loved her as a small child loves its mother.

"She gave her life for the people of Africa and the cause of Christ, and many will be the jewels in her crown.

"The remains were interred in the mission cemetery. Great numbers of Christian and heathen natives, beside representatives of European trading firms and of the German Government, and the missionaries at the station,

were present at the solemn and impressive services conducted by Rev. Mr. Heminger and two native ministers, once her pupils."

MANY TRIBUTES.

The German Governor sent a wreath of flowers and a letter of condolence, in which he said: "Her unselfish activity, her courageous persistency in staying for so many years in the dreaded climate of tropical Africa, procured for Miss Nassau the reverence and admiration not only of the whites, but in particular and to a very high degree of the native inhabitants of this station, and have created for her in the whole district a lasting memory."

It would be a pleasure to quote, if space permitted, some of the other words of appreciation and affection, which Miss Nassau's death called forth from the Board of Foreign Missions, under which she served; from the Woman's Board of Foreign Missions, Philadelphia, of which she was one of the first missionaries; from the Society of the Woodland Church, Philadelphia, which from 1870 supported her as its special representative; from the missionaries associated with her upon the field, and from her faithful and devoted African assistants; but even so brief and imperfect a review of her own life and work as has been here given demonstrates that encomiums of others are not needed to carry conviction of her beautiful character, her great devotion and her eminent services.

She has passed into the manifest presence and to the gracious reward of Him whose word declares:

"They that be wise (margin, *teachers*) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

SAMUEL McLANAHAN.

Lawrenceville, N. J.

Rev. Henry H. Bucher, Jr.
Eglise Evangélique du Gabon
B.P. 80, Libreville, Gabon
August 28, 1963

BOOKS BY ROBERT HAMILL NASSAU, (MD, BD) (Who's Who in America-1912-)
(1918, Vol. VII, p. 1526)

Fetichism in West Africa, 1904

My Ogowe, 1914

Crowned in Palmland, 1874

Mawedo, 1881

The Path She Trod, 1909; Press of Allen, Lane, and Scott, Phila.

Corisco Days (first 30 yrs in W. Africa) " " (no date), Phila.

Tales Out Of School, 1911, Allen, Lane, and Scott, Phila.

In an Elephant Corral and Other Tales of West African Experiences, 1912,
Neale Pub. Co., N.Y.

Where Animals Talk-West African Folklore Tales, 1912, Gorham Press, Boston

The Youngest King, 1911, Westminster Press

Africa - An Essay (poetry), 1911, Allen, Lane, and Scott., Phila.

A History of the Presbytery of Corisco, Feb. 1888

The Gaboon and Corisco Missions, (pamphlet)

Batanga Tales, N.Y., no date

History of Medical Missions: Written for a Chicago Congress, finished in
May, 1893, read to the Chicago Congress in Aug. of same year)

(Story of Anyentyura), 1889, never published (See My Ogowe, p. 614)

Many Biblical and grammatical works among which:

Grammar and Bible in Benga (Revision of Mackey's Grammar?)

Translating the Benga Bible (account of above work?)

Faawe Primer, N.Y.

Hôtel d'Angleterre

PROPRIÉTAIRE

JOSEPH NORR

12, Quai Van Dyck, ANVERS

La plus belle vue sur la rade

*Récommandé aux personnes qui attendent les départs et arrivées des bateaux du
CONGO, NORD DEUTSCHER LLOYD, RED-STAR, HARWICH et autres.*

CHAMBRES DEPUIS 3 FRANCS

ENGLISH BAR - ENGLISH BEERS, Mc EVANS SCOTCH.

N.-B. — Les départs & arrivées des bateaux, seront renseignés journallement
et à la première heure par vole télégraphique (Agence Scalds).

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Rue de Brouck 9.15
Levee Brouck Nord
Rue de Colonne 10.20
Rue de Colonne 4.19

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Minutes
of
Meeting
of
Princeton University
Class of 1854

in
1857

MINUTES
OF THE
RE-UNION MEETING
OF
THE CLASS OF 1854,
COLLEGE OF NEW JERSEY,
A. D. 1857.

{ SOPHOMORE RECITATION ROOM,
Nassau Hall, June 24th, 1857.

The Meeting of the Members of the Class of 1854, took place on commencement day, immediately after the close of the exercises of the graduating class

On motion, Mr. Lewis C. Baker, was called to the Chair.

On motion, Mr. William J. Murrell, was appointed Secretary.

On motion of Mr. A. B. Dod, it was resolved, that the roll be called, and Statistics with regard to each member be furnished by himself or his friends.

ROLL AND STATISTICS.

HENRY C. ALEXANDER, ‡ N. Y. City. Finished the second year's course at Princeton Theological Seminary, will graduate in May, 1858, and then travel in Europe.

[ROBERT C. ALEXANDER.] Bridgeport, Ohio. Unreported.

Wm. W. ALLEN. Montgomery, Ala. Supposed to be planting in Montgomery County.

WILLIAM A. ALSTON. Georgetown, S. C. Has a plantation in S. C., spends most of his time in N. Y. city. A gentleman of leisure, and weighs about 300.

Jos. G. AMENMAN. Englishtown, N. J., was married in Princeton, soon after graduating from Freshman Class—not heard from since.

ROBERT B. ANDERSON. Beattiford, N. C. In S. C. Theological Seminary.

LEWIS C. BAKER. ‡ Middletown Point N. J. Will graduate at Princeton Theological Seminary in 1858. Preaching in Trenton for the summer.

CHARLES E. BALDWIN. Newark. Studied Civil Engineering in N. Y. one year. Has been engaged in the Geological Survey, of the State of New Jersey.

‡This mark denotes those who were present at the meeting.

[]Those in brackets were merely identified with the Class—not having graduated with it.

- EDWIN F. BALDWIN. † Newark. Pursued the same course as his cousin.
- JAMES H. BERRIEN. † Savannah, Geo. Graduated at the Medical University of Pennsylvania. Will practice in Savannah.
- CHARLES BOYD. Albany. Died while pursuing his studies in Princeton, Theological Seminary.
- GEO. H. BREWSTER. Goshen, N. Y. Practising Law.
- HARVEY E. BROWN. Bedloes' Island. Graduated at the Medical University of New York.
- PHILIP S. CAMPREY. Metuchin, N.J. Studied Theology one year in Princeton—was busy courting most of the time. Married in May 1855. Now teaching at Metuchin.
- FRANCIS CHANDLER. † Freehold, N.J. Graduated in class of 1857, at Princeton Theological Seminary. Now pastor of a church in Freehold.
- [R. HETT. CHAPMAN, Jr.] Talladega Ala. Unreported.
- ROBERT C. CLARKE. Augusta, Geo. Doing business in Augusta.
- JAS. C. COIT. Cheraw, S.C. Spent one year South. Two years in the Polytechnic Institute, Troy N. Y, where he will graduate in July 1853.
- S. T. COLEMAN. Vicksburg Miss. Studied Law. Reported 1st Lieut. in Walker's army in Niaragua.
- B. SMITH CONDIT. Morris Co. N.J. Laught School in Bloomfield. Now farming.
- RICHARD S. CONOVER. † Hoboken. Traveled in Enrope. Man of Family. In business in Hohoken.
- JABEZ MILLS COOK. Rahway. Studying Medicine.
- Israel Crane. New York. Spent one year studying law. One year in business in Chicago. Now in business in New York.
- R. S. C. CUMMING. New York Clerk of Court of Common Pleas. Practising Law in N.Y.
- G. W. P. CURTIS. New Berne, N. C. Lawyer.
- h/ JOHN DARROCK. Roherson County, N C In Canada, engaged in Literary pursuits, (ALFRED H. DAVISON) Newark. In Bookstore at the West.
- FERD. V. DAYTON. Trenton. Graduate of the Medical University, of Pennsylvania. At present studying (?) in Paris. Not married.
- ALBERT B. DON † Princeton. Assistant Engineer on Camden, and Amhoy R.R.
- JAS. A. DOSIER Jr. Edgefield, District S. C. Studied Law. Reported very ill.
- DAVID ENGAR. Haverstraw N.Y. Graduate of Princeton Theological Seminary. Called to Haverstraw.
- JOEL W. EDOAR. ———. Unreported.
- M. W. EDMOND. Cape May. Graduate of Medical University of Pennsylvania.
- J. W. EDWARDS, Covington, Real Estate Agent.
- SAMUEL S. FORCE. Washington, D.C., Died last year.
- SAMUEL R. FOREMAN, Freehold. Studying Medicine. Will graduate in 1858.
- ROBERT GAMBLE. Philadelphia. Graduate of the Princeton Theological Seminary Now in Pennsylvania.
- WM. FELL GILES † Baltimore, Practising Law in Baltimore, whenever can get anything to practice on.
- WM. H. GOLDTHWAIT. Talladega county Ala. Planting.
- EDWARD S. GREEN. Trenton. Will graduate in Law at Cambridge, next year.
- CLINTON C. GURNEE. Spring valley N.Y, was practising law in partnership with C. G. Reynolds. Now practising alone in this profession at the West.
- JOS. S. HALSEY. † Newark. Will apply for License to practice law this year.
- JOHN S. HANAN. † Baltimore. Loafed first year. Now practising law.
- H. A. HARLOW. † South Hampton, Long Island. Graduate of Princeton Theological Seminary.
- [JOHN A. HARRIS]. Philadelphia. Married and teaching School.
- SAMUEL HASKELL. ———. Unreported.

BENJ. L. HEWITT. † Hollidaysburg, Penn. Practising law. Married. Now candidate for district Attorney. And will certainly be elected.

[GEO. H. HIGBEE] Cedar Rapides, Iowa. Was Engineering in N.J., for two years: Now farming in Iowa.

WM. HALLISTER. New Bern. Travelling in Europe.

WM. HOUSE. † Houseville, N.J. Graduate of Princeton Theological Seminary.

[LEWIS C. HUTCHINSON.] St. Louis. Civil Engineer.

SAMUEL JESSUP, JR. Florida, N. Y. In Union Theological Seminary.

CHARLES KELSEY, JR. Brooklyn. Did business in New York—now at the West.

PHILLIP M. KENNER. Oakton P. O., La. Planting.

[M. M. KIMMEL.] † Upper Creek, Mo. Graduated at West Point in June, 1857, and commissioned 1st Lieut. U. S. A.

SANDFORD R. KNAPP. Peekskill, N. Y. Expects to be admitted to the Bar in July 1857.

[WM. A. LAWRENCE.] Stanhope, N. J. Graduated at Williams College in 1855—Studying Law in Trenton.

(The meeting was here adjourned until four o'clock, P. M. to give the Class an opportunity of attending the Alumni Dinner.)



HENRY D. LONEY. † Baltimore. Practicing Law.

GEO. S. MANNING. Bethany, Pa. Reading Law.

WM. E. McCASLIN. Abbeville, S. C. Teaching School.

CHARLES W. McCORN † New York. Taught School—now studying Civil and Mechanical Engineering.

JAS. McDUGALL. † Princeton. Taught School—now Tutor in Princeton College and studying for the ministry.

——— McKNITT. Supposed to be in business in St. Louis.

[GEO. W. MEHAFFEY.] Marrisetta Pa. In Lumber Business.

THOMAS P. MIKELL. Edisto Island, S. C. Married.

R. R. MILLS. Baltimore. Reported as having been killed in Nicaragua under Walker's command.

WM. T. MORRISON. New York. Taught School in Bloomfield—now in Princeton Theological Seminary.

[THOMAS MOORE.] Penn. Engaged in Iron Business.

WM. J. MURRELL. † Mobile, Ala. In commercial business—man of family.

X R. HAMIL NASSAU. Lawrenceville, N. J. Taught school—now in Princeton Theological Seminary.

WM. B. NORMAN. Baltimore. Stock and Bill Broker.

[——— PATTON.] ———. Unreported.

THOMAS C. PATRICK. Baton Rouge, La. Planting.

E. DICKSON PIERSON, Orange, N. J. Studying Law.

JOHN P. POE. † Baltimore. Will soon be admitted to the Bar.

[ROBERT B. POTTER.] † Bridgetown. Unreported.

[WM. PRINCE.] ———. Unreported.

JOHN C. REID. Woodstock, Geo. Teaching school.

[CLINTON G. REYNOLDS.] Henderson, Minn. Practicing Law.

LUTHER C. ROLL. Augusta, Ga. Supposed to be practicing Law.

CHRISTOPHER ROWELL. Memphis, Tenn. Left the beautiful undulating Savannahs of his native State to practice Law in Memphis, where he is endeavouring to marry a fortune, but the girls won't have Christopher.

WM. B. SANDFORD. Spotsylvania, Va. Taught school for a year—was at the University of Virginia a short time—now practicing Law.

BENJ. F. SHERROD. ———. Studied Law.

SANDFORD H. SMITH.† New York. Taught school in Virginia—now in Banking Business in N. Y.

WM. C. SOUTTER.† New York City. Taught school two years—now in commercial business in New York.

RICHARD M. STRONG.† Albany. Traveled in Europe—Expects to be admitted to the Bar in 1857.

THOMAS SWANN. Baltimore. Entered R. R. office; found work too hard, and resigned next day—now a gentleman of leisure, and just returned from Europe.

A. A. EDWARD TAYLOR. Cleveland, Ohio. Graduated at Theological Seminary Princeton in 1857—Expects to settle West.

JAS. ROSS THOMPSON. Erie, Pa. Unreported.

SINNEY THOMPSON. Valparaiso, Chile. Graduated at University Medical College of Pennsylvania—practicing in Chile.

[HARRY I. THORNTON.] Downieville, Cal. Graduated at the University of Virginia—practicing Law, in Downieville.

CALVIN WADHAMS. Wyoming Valley, Pa. Member of the Bar.

THADDEUS B. WAKEMAN. New York. Practicing Law.

[JOHN W. WALKER. St. Louis. Practicing Law.

[JOHN C. G. WALLAOE.] Elkton, Md. Left College expecting to die, but was disappointed.

JOHN WALLACE. Goshen, N. Y. Practicing Law.

JOS. S. WALSH. Charleston, S. C. Taught school—Married—now practicing Law.

WM. M. WELLS.† Philadelphia. In Princeton Theological Seminary.

WILLIS WHITAKER, JR. Cass County Texas. Thought to be planting or practicing Law.

ANDISON W. WOODHULL. Newark. Graduated at the New York Medical College—Spent a year in Hospital—settled in Newark.

JAS. C. WYCKOFF. Hackettstown, N. J. Teaching school at Mount Holly—Expects to enter the Ministry.

ERASMUS H. YOUNGBLOOD. Edgefield, C. H. Unreported.

On motion of Mr. Soutter, it was resolved that the Class adjourn to meet in 1865, and every ten years thereafter.

On motion of Mr. Dod, it was resolved that the resolutions of the last meeting referring to the Silver Cup and Cradle, be rescinded.

On motion of Mr. Baldwin, it was resolved that letters of communication previous to the next meeting be addressed to the Secretary of the Class of 1854, and directed to Princeton, P. O. to be kept until called for.

On motion, it was resolved that a committee of six be appointed to make suitable arrangements for the next meeting. The following gentlemen were appointed: Messrs. Alexander, Strong, Dod, Poe, Murrell and Baker.

On motion of Mr. Dod, it was resolved that the minutes of this meeting be published and a copy transmitted to each member.

Appropriate remarks were made on the early death of our much respected and esteemed classmates.

Six members of the Freshman Class of 1850, were present—Eighteen of that Class having graduated out of forty-one members.

LEWIS O. BAKER, of N. J., Chairman,

WM. J. MURRELL, of Ala., Secretary.

PRESBYTERIAN HOSPITAL,
51 NORTH THIRTY-NINTH STREET,
PHILADELPHIA, PA.

Wic taken out of incision,
{ *S. 23-06*
Aug. 23^d 1906

Hôtel d'Angleterre

12, Quai Van Dyck

ANVERS

Prop^{re} Joseph NORR



NOTE pour Mr Nassau

19 August

No. 9

Francs

2	1 Bed Room	3, 50
	1 Souper	1, 75
3 ^{d.}	1 Breakfast	75.

6^{fr} 00

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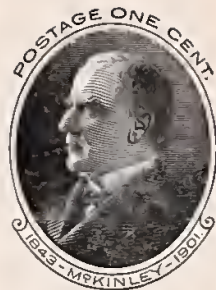
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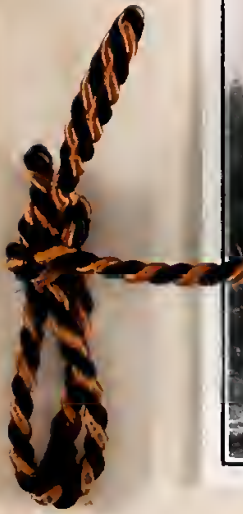
August, 1904.

The Rev Robert Hamill Nassau, D.D., returning to his Mission in Equatorial West Africa will sail for Liverpool, on the Red Star Line Steamer "Merion," at 10.00 A. M. of Saturday, September 3rd, from American Line Dock, Pier 53 South Wharves, foot of Washington Avenue, Philadelphia.

Official Address, 156 Fifth Avenue, New York. Address in Africa, American Mission, Batanga, Kamerun, South-West Africa.

Dr. Nassau's time, up to the day of sailing, is already so engaged that he can make no further appointments for visits or addresses.

1515 Wallace Street,
Philadelphia, Pa.



Forty-fifth Annual Princeton
Dinner

given by

The Princeton Club of Philadelphia

February 28, 1913

The Bellevue-Stratford

(The Rose Garden)

Menu

Grape Fruit
Puree of Celery

Salted Almonds
Celery

Relishes

Pecan Nuts
Olives

Kingfish Bellevue
Potatoes Parisienne

Loin of Young Lamb, Mint Sauce
Green Peas

Princeton Punch (Orange and Black)

Breast of Guinea, Currant Jelly

Romaine

Roquefort and Cream Cheese
Toasted Crackers

Liger Ices

Fancy Cakes

Coffee

Speakers

President Hibbin

Professor Howard McClenahan

William R. Wilder, '79

Officers

George R. Van Dusen, '77	-	-	-	President
L. Irving Reichner, '94	-	-		Vice-President
E. Williams Roberts, '99	-	-	-	Treasurer
Walter W. N. Righter, '06	-	-	-	Secretary

Board of Governors

Aubrey R. Bunting, '09	J. O. MacIntosh, '02
Jakob B. DeCoursey, '97	James R. Maury, Jr., '09
J. Dean Elliott, '97	Andrew P. Monroe, '11
Joseph N. Gwing, '12	Horace H. Nixon, '94
Walter D. Kimball, '05	Harry C. Patter, Jr., '98
Langdon Lea, '96	Isaac W. Roberts, '03
Henry P. Lewman, '07	William W. Raper, '02
Arthur L. Wheeler, '96	

Dinner Committee

P. W. Miller, '79, Chairman	
J. B. DeCoursey, '97	J. W. Roberts, '03
C. B. Warden, '94	A. L. Wheeler, '96

REPORT OF THE
Fiftieth Anniversary
OF THE
Class of 1859 of the Princeton
Theological Seminary.



HELD AT
Princeton, New Jersey
May 4th, 1909

Prepared by the Secretary
Rev. Benjamin S. Eberitt, D. D.





REPORT OF THE FIFTIETH ANNIVERSARY OF
THE CLASS OF 1859 OF THE PRINCETON
THEOLOGICAL SEMINARY,

prepared by the Secretary,

REV. BENJAMIN S. EVERITT, *D.D.*

Jamesburg, N. J.,

and by him sent to his Classmates by order of the Class.

In April I issued the following call :

The Class of '59, Princeton Theological Seminary, will hold their Jubilee Anniversary in Princeton, on Tuesday, May 4th, 1909, in the parlor of Hodge Hall.

The Secretary will be at headquarters by two on Monday afternoon, and will be glad at any time to welcome any member of the Class. Monday evening will be spent in reminiscence and devotions. On Tuesday at 9:30 a. m., the annual meeting of the Class will be held, when the prepared souvenirs will be distributed.

It is urged upon all surviving members of the Class to make every possible effort to be present.

If sleeping accommodations are desired for Monday or Tuesday night, notify R. M. Anderson, Princeton, N. J.

Kindly notify the Secretary of your coming.

Fraternally Yours,

Jamesburg, N. J., April 17, '09.

BENJ. S. EVERITT, Sec'y.

S. T. D.
In response to the above call, Rev. Charles Manly, D. D., Rev. Robert H. Nassau, ~~D.D.~~, Rev. John L. Merrill, ~~D.D.~~, Rev. J. Baillie Adams, and Rev. Jacob Weidman, D. D., met on Monday evening and spent a delightful season in reminiscence and devotion. On Tuesday morning they were joined by Rev. I. M. Patterson, ~~D.D.~~, Rev. R. M. Patterson, D. D., and the Secretary. The Secretary read his report, first presenting to each member

present copies of the Souvenir, with an explanation in regard to its preparation, as follows:

When most of the copy was in hands of the printer, I was taken suddenly sick and had to go to a hospital for treatment. For nearly four weeks I was there, a part of the time in a very serious condition, and unable to attend to my correspondence or to give any advice as to the work. I came out of the hospital three weeks ago today, to find several matters at loose ends. By the hearty co-operation of the printer we have succeeded in getting it ready, and can only ask for your charitable consideration of its defects and omissions.

But ten days ago I received a photo from Farnham, and held back the finishing of the book until his plate could be made. Only last Thursday the plate was received.

The list of our dead is presented in chronological order.

Ere two years had passed our beloved and popular Brother DeVotie went to his reward, and in ten years, dear William T. Morrison---my most intimate friend---ended his work in China. Both these brethren were carried away by drowning accidents.

Of the eleven who have died since our meeting ten years ago, Rosser, Kerr and Kennedy were all in the Southern Presbyterian church, and faithful and successful pastors there. Heydrich spent a very self-sacrificing and useful life as a city missionary in Brooklyn, N. Y. Mayer was in the Episcopal church. The following relates to his death:

"I succeeded to Mr. Mayer's work in Christ Church Mission, Philadelphia; as he remained a resident in the parish, I had the privilege of knowing him and admiring him. I found in him a man of exceptional devotional and scholarly attainments. He died December 20th, 1905. His widow is living in New York City.

Faithfully yours,

"WM. BERNARD GILPIN."

Hickock, Gilmer, Smith, Bridgeman and Campbell, were all pastors of Presbyterian churches, and had retired from active service. Proctor was in the Methodist church, and after years of successful pastoral work, was compelled, by failing health, to

lay aside such service. He retired to Hot Springs, Arkansas, where connected with a sanitarium, he remained till his death.

Of the seven listed as "not heard from," Little's name appears in the Minutes of the Irish Presbyterian church. Darroch is said to be connected with one of the Presbyterian bodies of Scotland. The names of James McC. Morrison and Moses Noerr were in the list of ministers in the Minutes of the General Assembly of 1908, but I have failed to get any word from them. Reidy (I hear) gave up the ministry and went to Texas, Singleton---though not long since in New York and connected with the New York *Observer*. A letter to Dr. Devins, the editor, brought no intelligence of him. Wm. Howell Taylor, at last accounts was at his Winter home in Sommerville, S. C.

Of the survivors, there is little more to say than is given in their sketches. Bostick, finding he could not be here today, wrote a letter, in which he says:

"Beaufort, S. C., April 23, 1909.

"Rev. Benj. S. Everitt.

"My dear Brother:---I find that I must give up the much-cherished hope of being present at the reunion. I have at least had some weeks of delightful expectation and reminiscence. Though I have had some compensation in freshened memories and kindled hopes, I am, nevertheless, disappointed. Yet in the foolishness of an old man's heart I wonder if Princeton, with all its recent advancement and present glory, can surpass, or even equal, the Princeton of fifty years ago. To me her light and life were then a "purest ray serene," shining in a faculty of unequalled workmen, in a student body of finest material, and in surroundings the most fit and promotive. Those blessed days are past, but thank God, there is a reserve of better days which we await.

"A happy meeting to you all in the dear old places, and a happier one at last in the Mansions of our Father's House.

"Truly and affectionately yours, J. M. BOSTICK."

The following is from James H. Clark :

"I owe you an apology for failing to respond promptly to your letter. But I have been sick and have a nearly helpless wife, so that cares and worries have crowded out duties I should have performed.

"Well, I am the original James H. Clark of the class of 1859. It would be a great pleasure if I could make it convenient to attend the class reunion, but the way does not seem clear at present."

Two very interesting and delightful letters were read from J. M. W. Farnham, D. D., of Shanghai, China. After speaking of the going out of the class fifty years ago, over fifty strong "with credentials and marching orders," we have room for only a few quotations, viz :

"What hopes! What ambitions! What aspirations? Now all is changed. The remnant of the class of '59 that comes back to Princeton on the 4th of May will be as the battered and wasted-meagre remnant of a regiment returning from war. With some, the dear partner in the strife fell early in the battle. She was strong and courageous and bore her part bravely, but the marches were too long, the way was too hard for her gentle nature and she faltered and fell. Happy those who are like me. Thanks to a kind Providence, I still have beside me ~~she~~ ^{she} who fifty years ago the 4th of May---the day you meet---became my bride.

"Give my love to the dear brethren. We may not meet in Princeton, but it is only a little while and we shall meet. 'The little while' till he come.

"I was the means of establishing a Tract Society for China more than thirty years ago, and was elected First Corresponding Secretary. The work has increased as the Society grew till it has for many years given me nearly all I could do, though I have had a share in many departments of the work, especially the Evangelistic.

"When we first came to China, Mrs. Farnham and I started a Boarding school for boys and another for girls. We carried them on for twenty-four years till I was invited to take charge of our large printing business.

"There was but one church member in Shanghai be'longing to our mission when we arrived here. Now we have three good strong churches, all self-supporting. I have been Stated supply or pastor of each in turn until there was a native in whose favor I could resign. I have only time to say good-bye and God bless you, and with love to all our old class mates."

Rev. H. G. Finney expected to be here, but last Friday I received the following :

"My dear Bro. Everitt:--I am really most reluctant to send to you the word that it appears to me now that I cannot be present at the Jubilee Anniversary of our Class next week. I am very sorry to have to deny myself the great pleasure of meeting the brethren who may be there.

"H. G. FINNEY."

From James Gibson came the following letter :

"It will not be possible for me to attend the proposed meeting, though I expect to visit my younger son in Canada some time next Summer. I am still blessed with good health, though upward of seventy-three and one-half years of age.

"Please give my warm fraternal regards to the surviving brethren, and accept the same for yourself.

"Yours most sincerely in our common Lord.

"JAS. GIBSON."

^{Rev.} The sketch of Dr. J. L. Lower, D.D., is in the Souvenir. A letter was received, addressed to the meeting, in which he says:

"I send you my heartfelt and warmest greetings of love and esteem. It would afford me the greatest pleasure to be with you at Our Fiftieth Class Reunion. I congratulate you and will share with you in mind and soul. I will be eighty years old in July; my wife is seventy-nine. We are still laboring together in housekeeping and church work. She joins me in happy greetings.

"I think all our Professors have gone to their eternal and rich reward. I loved them and ever feel grateful for their kind, loving, scholarly service. In memory they stand before me today in living light. I can see them yet as they moved and taught. I hope to remember them with gratitude as long as memory lasts."

With highly interesting comments on Drs. Hodge and McGill, and delightful reminiscences of Seminary days he closes with original verses. The last one is:

"Oh! Classmates dear, 'tis hard to speak
These parting words so sad to me,
But there will come that happy day
When we at Home 'Good Morning' say."

The sketch of our beloved and honored President was received too late for insertion in the Souvenir. Its substance is here appended:

Robert Mayne Patterson, D. D., L. L. D., was born in Philadelphia, Pa., July 17th, 1832. He cannot tell when he became a new-born convert; when he began to love Jesus.

He was admitted to the Lord's Supper at twelve years of age, and his pastor, his physician and his family urged him to choose the ministry. He carried on the struggle for years.

After graduating at the Philadelphia High School with the first honor, he spent a short time in the office of Frederic W. Porter, Secretary of the American S. S. Union. Then he became an official reporter in the United States Senate for five years, and left because it involved work on the Sabbath Day. He then gave a years' special preparation for Princeton Theological Seminary, entering it in 1856 and graduating in 1859.

In 1858 he was licensed by the Presbytery of Philadelphia and in 1859 was ordained and installed pastor of the Great Valley church, in Chester county, Pa. He remained there until 1867, when he became pastor of the South church, Philadelphia. There he remained thirteen years, till 1880, when he was recalled to the Valley church, where he remained until 1905; and at the end of forty-seven years solid work, without a vacation, he resigned and became Pastor-Emeritus. With his pastoral work he ever associated editorial and literary work, being associate editor of the *Presbyterian* and thirteen years editor of the *Presbyterian Journal*.

He has been Moderator of his Presbytery several times; Moderator of his Synod, and thirteen times member of the General Assembly and also a member of three Presbyterian Councils, and the editor of one of their printed volumes.

Princeton gave him his D. D. and Lafayette his L. L. D. President Knox saying it was in recognition of the legal work he had done for the church.

He is the author of more than thirty bound volumes and Review articles, as well as innumerable newspaper articles.

He now lives in quiet retirement at his long-time home at Malvern, Pa.

I have had much interesting correspondence with DeWitt C. Taylor. His sketch in the Souvenir gives a good account of him and his work. His last letter says:

"Tyronc, Pa., April 24, 1909.

"Dear Bro. Everitt:

"My state of health is such that I do not venture far or long from home, and I may not be able to be with you to exhibit such a combination as a theologian and Wall street habitue.

"Cordially yours,

"DeWITT C. TAYLOR."

Rev. Jacob Weidman, D. D., writes thus of himself:

"In the fifty years that have passed since graduation, I have been first missionary in Wyoming Valley, where I founded the churches of (now) Ashley, Nanticoke and Schickshinny. After preaching a summer at Downingtown, I was the assistant of Rev. John C. Backus, D. D., of the First church of Baltimore, Md. Then successively was pastor at Bristol, Easton Brainerd Church, South Bethlehem, White Haven and Clifton Heights, all in Pennsylvania. For three years, I went as Stated supply at Port Penn, Del. Since 1888 I have lived at Clifton Heights, Pa., virtually a missionary of Chester Presbytery. During the last year I have taken part in organizing the new church at Sharon Hill, and sustaining the church at Unionville. In June 1906, my alma mater, Pennsylvania College, Gettysburg, saw fit to confer the degree of D. D. upon me, and on December 20th, 1907, Chester Presbytery placed me on the roll of Honorably Retired Ministers.

"My ministry of fifty years has been passed in constant preaching, and now I rarely pass a Sabbath without a pulpit. My health has been uniformly good, and my experience in the ministry has made me continually feel that to preach the gospel is the highest and happiest of all earthly occupations. As the youngest member of the class, I greet all the survivors, and pray God that their last years on earth may be best, through the grace of our God."

The few weeks I have been corresponding with reference to this reunion, has brought me many fraternal letters, and many a delightful reminiscence. The brethren have been very kind and very generous.

The financial statement showed a balance on hand. With that I propose, with your consent, to have printed an account of this meeting, with such addenda, as are not included in the Souvenir.

Rev. Charles Manly, D. D., was elected Vice President, in place of Henry F. Hickock, D. D., deceased. The Secretary

was instructed to have printed an account of this meeting, according to his suggestion above.

It was resolved, that as many as are living five years from now endeavor to gather for another reunion. Prayer was offered by Dr. Manly, and with many tender words the meeting adjourned.

BENJ. S. EVERITT,
Secretary.

S.T.D.

Rev. Robert H. Nassau, ~~D.D.~~, represented us at the Alumni dinner and made the following address:

"Toastmaster, Brethren and Ladies:

"Time has laid his silver hand on our brows, but not on our hearts. Youth is apt to look on grey hairs as if necessarily significant of frost. I claim them rather as flowers, that, like those of the century plant, requires the wealth of years for their development, and that they have a value beyond that of less mature petals.

"However much that may be, indisputably, the glow of our hearts is as warm toward our Princeton Mother as is that of those of her younger children. Warmer, I will say, just because in our long separations from her sheltering roof and fostering care, we have seen and learned to prize the practical value of the precepts she gave us.

"She sent us out, a company of fifty young men. She was not a palmist or an astrologer to predicate our lines of life. There was only the parting blessing and the parting injunction, 'Freely ye have received, freely give.'

"We return today to state that, obediently we have given, and abundantly we have been rewarded. Some of us gave life; some, health; all of us have given with love, love to our neighbor, which meant love to the Master. For, Love was the fulfilling of Law. What greater than that can a servant do?

"In making report to you, our brethren, of our use of the talents entrusted to us, we say simply, 'By grace we have done only what was our duty to do; the privilege was ours, the honor is God's.'

"At no distant day, when our final report shall be made to The Master Himself, it will be a simpler and shorter one; only two words, 'Saved by Grace.'

"Of the fifty, thirty-three have already passed beyond. There are still living seventeen, of whom eight are with us today.

"While in the Seminary, most of us attended the Foreign Missionary Prayer-meeting; thus indicating a general interest in that subject. But, there was

an inner circle of a dozen, who felt a deeper interest, and who recognized a call. Six of these, on leaving the Seminary, went so far as to give their names to Prof. McGill, who reported them to the General Assembly, as pledged for Foreign Missions. But, as in all the mysteries of Life's crucial questions, *cherchez la femme*; and only three actually went, two to China, one to Africa.

"Others went to difficult Home Mission fields West of the Mississippi; some were at once called to prominent churches in the East; three are in Great Britain. They all have borne well their parts; some the Universities have recognized. ai

"Of our number, there was a comfortable percentage from the South, for Civil war had not then embittered our National life, and they returned to their homes. When that inevitable war came, they followed their states. And, for them today we have only the fraternal voice, and hand, and tear.

"Not all the class were Presbyterians: some were Baptists, one a Methodist, one a Lutheran, an Episcopal, and a Congregationalist. I do not know what most to admire, whether the heroism that led them to enter the stronghold of a church that taught Pede-Baptism, Parity of the Clergy, Divine Election and an unmystical Eucharist, and that they respectfully listened to and recited to the lectures on those topics; or, the loyalty that carried them back, unpre-verted, to their own camps. And we love them none the less for their loyalty to their own. er

"We rejoice that this part of our Zion has lengthened her cords and strengthened her stakes by the addition of many halls and homes; by (to me, after a life of missionary narrow economy), the finely-equipped student-rooms, and by the proud list of names on the Faculty roll.

d "We loyally give these Professors our reverence today. But, we shall never forget the magnificent quartette that taught us our Theology, our Church History, our Hebrew, and our Homiletics and Church Government. I want to say, that I think those men, Doctors Hodge, Alexander, Green and McGill, hold their place in our memory, even less by what they taught us than by what they themselves were. They were Artists. Teaching is an Art; the true teacher is an Artist; as much so as are painters and sculptors. The Sculptor may lay before me a mass of clay, or a block of marble. Himself sees in that mass the Holy Family; or, in that marble an Apollo Belvidere. He may place in my hand tools; may, at painful length describe how I should handle them; may impress on me the importance of care in the use of the chisel or the mould. But, if he fails to make me see that there is actually a figure imprisoned in that block, which it may be my joy to free from its fetters, my glory to give it life; if he fail to cause me to see that figure as he sees it there hidden, or to impress me with the same love of Art that animates himself, his instructions are in vain; and, I shall only wound my own hands in battering to useless pieces the otherwise fair marble.

"Such Artists we remember on this our Fiftieth Anniversary. We thank God that, if we have been useful, as preachers, teachers, pastors, authors, burden-bearers, or examples, in moulding the lives of our fellow-men, our own lives had first been influenced by those Instructors.

" 'Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But, in ourselves, are triumph and defeat.'

"Our best wish for our Mother Princeton is, not only that she may continue to teach God's truth, Bible truth, but that the grey-haired Alumni of fifty years hence may lay to the sacred memory of *their* teachers the loving tribute we have brought today to ours of fifty years ago."

AN ANNIVERSARY

By Rev. R. H. Nassau, D.D.

I have recently come from the enjoyment of a week's succession of interesting and instructive meetings at Titusville, N. J. It is a beautiful village that lines itself for a mile on one side of an excellent rural road which closely follows the left bank of the Delaware River, ten miles north from Trenton, and one mile from the historic Washington's Crossing. The houses are all neatly built, detached; each with its own graceful lawn and shrubbery. The one street, the road, runs through an avenue of tall trees, under whose branches the view is unbroken of the winding river and the distant hills. There are two churches, a Presbyterian and a Methodist. All the residents are educated, refined, Christian. There is no slum district, nor any line of poverty.

I went to make my annual week's visit to my friends and former missionary associates in Africa, Rev. W. S. and Mrs. Bannerman, who after their service there spent a dozen successful years of home mission work in Alaska.

In the morning of Sabbath, June 22, I occupied his pulpit, with a sermon on Galatians 2: 20. In the evening there was an instructive foreign mission conference, on Conditions in India, presided over by Mrs. Bannerman. Several ladies and gentlemen also took part, with short speeches or written essays, on that mission topic.

On Tuesday, the 24th, the Presbytery of New Brunswick held a stated meeting in the church, the morning and afternoon being crowded with important discussions. At the noon recess lunch, among the after-dinner speakers was Rev. Dr. Charles R. Erdman, professor in Princeton Theological Seminary, recently returned from Y. M. C. A. service in France, who, with his invariably courteous diction, showered deserved praise on Rev. Mr. and Mrs. Bannerman, for their labor in Africa and Alaska, and their ten years at Titusville. The day was the seventy-fifth anniversary of the organization of the Titusville church. It had also, for me, a memory of my first examination, in that church, as a candidate for the ministry.

In the evening of that Tuesday, the Anniversary Recognitions were begun with addresses by the Methodist pastor, Rev. S. N. Clark; Elder T. S. Snood; the moderator, Rev. S. Polk, of Lawrenceville; and Rev. Dr. S. W. Beach, of Princeton. They were resumed on the afternoon of Wednesday, the 25th, with an address by Rev. Dr. W. H. Woolverton, of Stockton; an historical sketch by the pastor; greetings from the parent church, Pennington, by Rev. G. H. Bueher; and reminiscences by Miss Harriet V. Hoff. They were continued in the evening by the writer; Mr. Anderson, of the Y. M. C. A.; Rev. Mr. Walker, of the Ewing church; and Rev. B. H. Everitt, a former pastor, now of the First Presbyterian church of Peekskill, N. Y. All these services were enlivened by appropriate hymns and solos by Mrs. Bannerman and other ladies, and twelve girls of the Sabbath-school.

In the afternoon of Thursday, the 26th, were held the graduating exercises of the Titusville public school, under the direction of its efficient principal, Miss Titus. Addresses were made by Dr. Simpson and the writer. The treasured diplomas were handed, by the district superintendent, to eleven proud boys and girls (seven of whom were church members), entitling them to pass on, for another step in their education, to the Trenton High School.

Recd, Oct, 12^c, 1917



Dr. R. H. Nassau,

Mercer Home.

Quaker.

Pa.

BACK THE BOYS IN THE TRENCHES
BUY A LIBERTY LOAN BOND
INQUIRE AT ANY BANK OR POST OFFICE

⇒ * SABBATH SCHOOL * ⇒

OF THE

AMBLER PRESBYTERIAN CHURCH

OUR SUNDAY SCHOOL extends hearty congratulations to you on your attaining another BIRTHDAY. May the New Year bring you much of Happiness and Peace and Joy, and may your work in the Sunday School be more of a delight than ever. Indeed, may each succeeding day dawn upon you brighter, better and happier for having lived well the day before. And may your life and health be very precious to our Heavenly Father throughout all the year.

Sincerely your friend

Laurence E. Haines

Conversations

Adventures in the promised land of prayer

David L. - Mrs. Henrik

What does your neighbors' missionary society do?

William C. - Mrs. V. Graves

Foreign customs { Weddings
Funerals

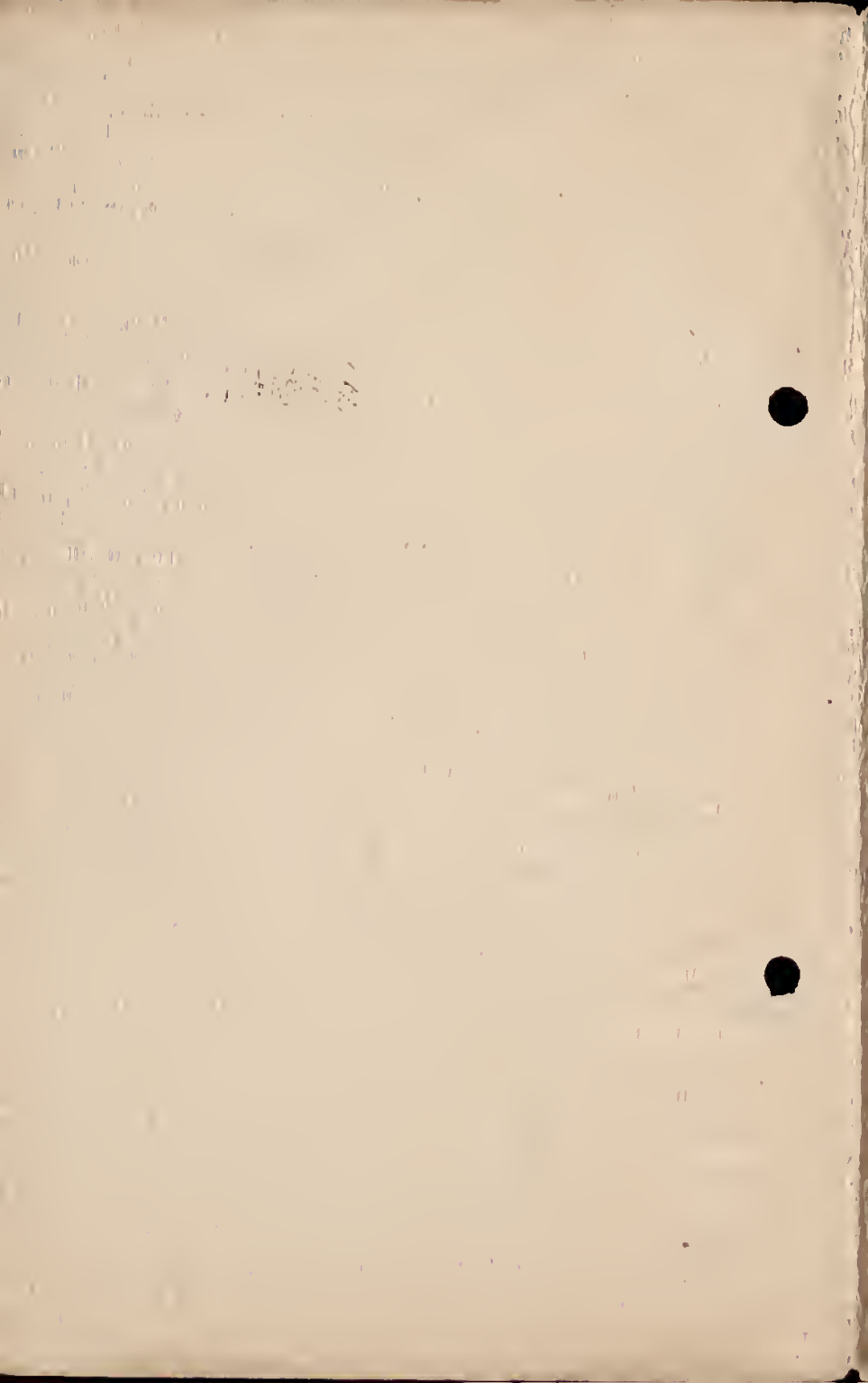
Bishop T. - ● Mrs. Wilson

1-5

Warrior's mark. Pa,

Friday July 20, 1917.

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Battle Creek Sanitarium

Case No. 83467

PRESCRIPTION

FOR

Rev. A. Nassau

By

~~C. Stewart~~ M. D.

Date

Jan 4, 1913

BATTLE CREEK SANITARIUM

FACULTY

J. H. Kellogg, M. D., F. R. S. M., Supt.	Surgeon
W. H. Riley, M. S., M. D.	Neurologist
C. E. Stewart, M. D.	Internal Medicine
E. L. Eggleston, M. D.	Internal Medicine
R. H. Harris, M. D., F. R. C. S. E.	Assistant Surgeon
W. F. Martin, M. D.	Internal Medicine
M. A. Mortensen, M. D.	Internal Medicine
B. N. Colver, M. D.	Pathologist, Eye, Ear, Nose and Throat
J. T. Case, M. D.	Roentgenologist
A. W. Nelson, M. D.	Bacteriologist
H. S. Kelsey, M. D.	Internal Medicine
A. J. Read, M. D.	Electro-Therapeutics
Paul Roth, M. D.	Chemist, Internal Medicine
S. E. Barnhart, M. D.	Assistant, Internal Medicine
Carrie S. Staines, M. D.	Internal Medicine
Gertrude Johnson, M. D.	Internal Medicine
Laura B. Stoner, M. D.	Internal Medicine
Bertha E. Moshier, M. D.	Internal Medicine
Mary V. Dryden, M. D.	Internal Medicine
Louie E. Vandervoort, M. D.	Obstetrician
Clara V. Radabaugh, M. D.	Internal Medicine
<hr style="width: 20%; margin: 10px auto;"/>	
Mrs. M. S. Foy, R. N.	Supt. Training School for Nurses
Miss Lenna F. Cooper	{Dietitian, — Principal School of Health and Household Economics
W. W. Hastings, A. M., Ph. D.	{Dean Normal School of Physical Education
Miss Caroline Zahn, R. N.	Medical Receiving Matron

PLEASE READ CAREFULLY

1. The Battle Creek Sanitarium method is a system of training which aims to restore health by removing the causes of disease and aiding the body to remove the effects of disease by establishing natural conditions.

2. Since most chronic diseases are due to wrong habits of life, the first thing essential is a complete change of habits and an effort to conform to the natural laws of health in every way.

3. After your physician has become thoroughly acquainted with your case by summing up the results of the various examinations, he will prepare for you a carefully adjusted program of diet, exercise and treatment, in which many efficient measures are brought to bear simultaneously, each being given its proper time and place in the daily program, so that you will receive *many times a day a lift toward recovery*. This program must be carefully followed, nothing being changed or omitted without an order from the physician. The scientific precision with which the various therapeutic measures are adapted to the case and to one another forms a chain of health-promoting factors, each link of which must be preserved intact. The breaking of one link breaks the whole chain. The success of the Battle Creek Sanitarium method depends largely upon this principle.

4. It is desirable that you should see your physician every day, so that he may be kept fully acquainted with the effects of the treatment. This will enable him to make such modifications as may be necessary from time to time to insure the highest degree of efficiency in the treatment, and the most rapid progress toward recovery. It is especially important that any unpleasant or unfavorable symptom should be reported immediately to your physician. If the physician is not accessible, communicate with the medical office or the clerk's desk at any hour of the day or night.

5. While here make a careful study of the Battle Creek Sanitarium System—its methods and principles. Read **GOOD HEALTH** and other literature; attend the School of Health Lectures. The Cooking Class is interesting and profitable. A knowledge of the principles of the institution will convince you of their soundness.

The Battle Creek Sanitarium method is not a course, but a system. Each measure and requirement is based upon scientific facts verified by experience. Note carefully and study each point, and seek to live up to it.

6. Most people are sick because by wrong eating, drinking and otherwise they have cultivated sickness. Getting well is the reverse of getting sick. It is just as easy to get well in most cases of chronic disease as it is to raise a crop of potatoes. It is much the same thing. The farmer plants potatoes, and then helps them grow by cultivation, weeding, etc. He cannot make potatoes grow by injecting something into them, or by rubbing something on them. They have to be cultivated; then they grow naturally. By and by the harvest comes. It is just the same with health. The Battle Creek Sanitarium is a place where people eat for health; exercise for health; sleep, dress, take baths, learn to swim, get sunburned and tanned by the sun or by powerful electric lights,—do everything for health.

7. Spend every moment possible out of doors. Do not waste time loafing about indoors, reading books or newspapers, or talking business, gossip, or politics. If you have ten minutes to spare, go right out of doors and take a few turns upon the veranda, or walk a quarter of a mile and back. There is no time to waste.

8. Dismiss fears. The same power which made you can heal you. This power is manifested in you. It is this life and power which keeps your heart beating and your lungs in motion while you are sleeping. "He is thy life." Ps. 103: 3. The thorough-going and many-sided methods of treatment employed in the Sanitarium System accomplish results which are impossible under less favorable conditions. So be of good cheer, and try to cheer others by cheerful and hopeful words.

9. The blood and urinary examinations and other tests should be repeated as often as is required by the physician. The information obtained is important and necessary for the correct conduct of your case.

10. Read carefully the "Hints to New Patients" on pages 38 to 44 of the little booklet, "The Reason Why." Every patient will find it very profitable to read the entire booklet carefully.

DAILY PROGRAM

- 6: 00 A. M.—Morning Bath.
6: 00-7: 00—Open-Air Exercise.
7: 00—Chest Gymnastics.
7: 20—Morning Prayers—Parlor.
(7: 40-9: 00—Breakfast.
8: 30—Rest for one hour in the open air.
9: 00—Swedish Gymnastics.
9: 30.....
(9: 45 *Bath treatment*.....
10: 00 and 11: 00—Outing, Carriage or Walking Club.
10: 15.....
10: 45.....
11: 15.....
11: 45.....
12: 00.....
12: 00—Sleep in open air.
1: 00-2: 30—Dinner.
2: 00—Rest one hour in open air.
2: 30, 3: 15, 4: 00, 4: 45—Outing, Carriage or Walking Club.
3: 00—Chest Gymnastics.
3: 30—School of Health.
4: 00 *Massage*.....
4: 30.....
5: 00.....
5: 30.....
6: 00-7: 00—Luncheon.
6: 45—Gymnastics.
7: 45—Health Lecture in Parlor or Gymnasium.
9: 00.....
9: 15—Retiring.

Dr. Kellogg lectures in the Parlor Monday and Thursday evenings.

Dr. Riley lectures Wednesday evenings.

Other physicians lecture frequently. Entertainment Saturday and Tuesday evenings.

Cooking School Tuesday and Thursday; School-of-Health lectures Monday and Wednesday.

APPOINTMENTS FOR EXAMINATIONS

Gastric

Blood

Blood Pressure

Urinary

Digestion Research (fecal)

Eye, Ear, Nose, Throat

Strength Test

Renal Efficiency Test

Bismuth Meal

X-ray Examination of

Rectoscopic

Cystoscopic

Cardigraphic

Gastroscopic

Bronchoscopic

Oesophageal

Metabolism Research

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.....

MEMORANDA

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RADIUM DEPARTMENT

Radium Oxygen Inhalatorium

Electro-Radium Bath

Electro Solution—"Drink Cure"

Radium Ionization

Radium Compress

HIGH FREQUENCY AND DIATHERMY, OR THERMO-PENETRATION

Thermic Application

Auto-Conduction

Auto-Condensation

High Frequency

RADIOTHERAPY

Hydriatic Applications in Daily Use at the Battle Creek Sanitarium

SPRAY.—Cold, cool, neutral, warm, hot alternate, revulsive .....	.....
JET DOUCHE.—Cold, cool, neutral, warm, hot, alternate, revulsive, percussion .....	.....
VAPOR DOUCHE.—Alternate, revulsive .....	.....
IMMERSION BATH.—Cool, tepid, neutral, hot, graduated, effervescent (Nauheim), saline, alkaline .....	.....
SITZ BATH.—Cold, cool, tonic, neutral, hot, revulsive, graduated .....	.....
HALF BATH.—Hot, tepid, cool .....	.....
SHALLOW BATH.—Cool, tepid .....	.....
FOOT BATH.—Hot, cold, shallow, running, revulsive .....	.....
LEG BATH.—Warm, hot, revulsive, walking.....	.....
PACKS.—General, half, trunk, hip, leg, chest, throat, spinal, wet girdle, cooling, neutral, heating, sweating, shower, hot blanket, dry blanket hot and cold, hot and heating, cold and heating, alternate .....	.....
SPONGING.—Hot, tepid, cool, alternate, saline, alcohol .....	.....
RUBS.—Oil, dry hand, centripetal, alcohol, witch hazel, dry shampoo .....	.....
FOMENTATIONS to various parts of the body.....	.....
COMPRESSES to various parts.—Cold, cooling, heating, hot and cold, alternate, revulsive, proximal.....	.....
ELECTRO-HYDRIC BATH.—Sinusoidal, galvanic ..	.....
AIR BATH .....	.....
HOT AIR BATH .....	.....
RUSSIAN BATH .....	.....
VAPOR BATH .....	.....
TURKISH SHAMPOO .....	.....
SWEDISH SHAMPOO .....	.....
ENEMA .....	.....
COLOCLYSTER .....	.....
IRRIGATION.—Rectum, vagina, bladder .....	.....
GRADUATED TONIC APPLICATIONS.	
Wet hand rub....	Ice rub
Cold mitten friction	Shallow bath
Cold towel rub, or salt glow	Pail douche
Half sheet rub... ..	Spray
	Jet douche
	Plunge

APPOINTMENTS FOR CONSULTATIONS

A series of 20 horizontal dotted lines for writing appointments.

BATHS

Week beginning.....191.....

SUNDAY A. M.

P. M.

MONDAY A. M.

P. M.

TUESDAY A. M.

P. M.

WEDNESDAY A. M.

P. M.

THURSDAY A. M.

P. M.

FRIDAY A. M.

P. M.

SATURDAY A. M.

P. M.

Regular Daily Treatment

.....On rising.

.....Before meals, dinner.

.....After meals.

.....On retiring.

.....

.....

BATHS

Week beginning.....191.....

SUNDAY A. M.....

P. M.....

MONDAY A. M.....

P. M.....

TUESDAY A. M.....

P. M.....

WEDNESDAY A. M.....

P. M.....

THURSDAY A. M.....

P. M.....

FRIDAY A. M.....

P. M.....

SATURDAY A. M.....

P. M.....

Regular Daily Treatment

.....On rising.

.....Before meals, dinner.

.....On retiring.

.....After meals.

.....

.....

MASSAGE

General Massage.

Friction.

Massage to—

Head

Neck

Back

Heart

Abdomen

Stomach

Colon

Arm (right, left)

Leg (right, left)

Nerve Compression

Special Manipulation

Cautions and Special Indications

MANUAL SWEDISH MOVEMENTS

Time.....a. m.....p. m.

SERIES:

1. Nutritive.
2. Constipation.
3. Enteroptosis.
4. Cardiac.
5. Obesity.
6. Respiratory.

Day's Order. Number.....to Number.....

Special Movements to

.....

.....

Compression bag to abdomen.....minutes.....

Weighted compress to abdomen.....minutes.....

Cautions and Special Instructions

.....
.....
.....
.....
.....
.....
.....
.....
.....
.....

MECHANICAL SWEDISH MOVEMENTS

Time.....a. m.....p. m.

TIME

No. 3. A. ABDOMINAL KNEADING—VIGOROUS.....2 min.

No. 3. B. ABDOMINAL KNEADING—MODERATE.....2 min.

No. 3. C. KNEADING OF BACK AND HIPS.....2 min.

No. 4. VIBRATORY STOOL

(Ten seconds in each position.)

- a. Sitting relaxed
- b. Sitting with all muscles tense
- c. Hands on hips, head flexing.....
- d. Hands on hips, trunk twisting, right, left.....
- e. Seat holding, opposite arm stretch.....
- f. Seat holding, chest pressing forward.....
- g. Hands on hips, forward bending.....
- h. Standing, face chair, muscles rigid.....
- i. Standing, side to chair, muscles rigid.....
- j. Hands on hips, back bending.....
- k. Sitting, facing side, muscles tense.....

No. 5. VIBRATORY COUCH.

(Ten seconds in each position.)

- a. Sitting, facing end, breathing, chest high.....
- b. Lying, muscles tense, chest lifting.....
- c. Head bending
- d. Legs flexing
- e. Legs rising
- f. Hips rising
- g. Lying on right side, head on hand support.....
- h. Lying on left side, head on hand support.....
- i. On face lying, muscles tense, head on hand support.....
- j. Elbows support
- k. Elbows, hips, toes support
- l. Elbows, toes support
- m. Sitting facing side, trunk bending forward, backward.....
- n. Lying prone across table.....

No. 6. VIBRATING BAR.

(Ten to fifteen seconds in each position.)

- a. Hands
- b. Forearm

- c. Arms
- d. Abdomen
- e. Back
- f. Chest

No. 7. VIBRATORY CHAIR.

(Ten to twenty seconds in each position.)

- a. Sitting relaxed
- b. Sitting with all muscles tense
- c. Hands on hips, head flexing
- d. Hands on hips, trunk twisting, right, left.....
- e. Seat holding, opposite arm stretch.....
- f. Seat holding, chest pressing forward, reverse.....
- g. Hands on hips, forward bending.....
- h. Standing, facing chair, muscles rigid.....
- i. Alternate heel raising.....
- j. Standing, side to chair, muscles rigid.....
- k. Alternate heel raising

No. 8-9. SLOW SHAKING.

(One-half minute in each position.)

- a. Facing machine—loins
- b. To right side over liver.....
- c. To left side over spleen.....
- d. Over shoulders, each
- e. Over hips
- f. Back of machine—abdomen

No. 10. RAPID SHAKING.

(Fifteen seconds in each position.)

- a. Grasp the handles and hold them firmly with the arms rigidly extended before the machine starts. Do not let go until after the machine stops
- b. Throw the belt over one shoulder under the opposite arm. Reverse. Each
- c. Apply belt to loins.....
- d. Turn the back to the machine and apply the belt over the stomach and bowels

No. 11. PERCUSSION.

(Five to ten seconds for each part.)

- a. Legs
- b. Spine
- c. Liver

d. Shoulders .....	.....
e. Arms .....	.....
No. 13. TILTING TABLE	1 min.
No. 14. FOOT DRUM	2 min.
No. 16. FEET VIBRATION	1 min.

No. 17. LOCAL VIBRATORY MASSAGE.
 (Ten seconds in each position.)

a. Spine, right side .....	.....
b. Spine, left side .....	.....
c. Spine, spinous processes .....	.....
d. Back, muscles tense .....	.....
e. Head, through hand .....	.....
f. Chest .....	.....
g. Heart .....	.....
h. Liver .....	.....
i. Solar Plexus .....	.....
j. Lumbar Ganglia .....	.....
k. Abdomen .....	.....
l. Pelvis .....	.....
m. Perineum .....	.....
n. Rectum .....	.....
o. Arms, left, right .....	.....
p. Legs, left, right .....	.....

DUMBELL VIBRATOR tomin.

SUGGESTIONS

Patients are especially requested to observe the following suggestions:—

1. Be careful to follow the physician's prescription, both as regards to the apparatus to be used and the duration of the application.

2. Unless otherwise ordered, the treatment should be taken twice daily at the hours specified by the physician.

3. If slight soreness or irritation is observed at beginning of treatment, the vigor of the application may be lessened for a few days.

RULES FOR EXERCISE

1. The benefit to be derived from muscular exercise depends upon its being taken regularly and systematically, and under careful direction; hence each patient should receive a prescription for exercise, which should then be carefully observed.

2. *Every patient to whom an exercise prescription is given, is expected to take the exercises as regularly and faithfully as any other part of the treatment prescribed for him.*

3. Before beginning exercises in the gymnasium, have the strength tested with the dynamometer, and obtain a chart, so as to find out your "weak points."

4. The clothing must be so adjusted as to secure absolute freedom of movement. It is not only useless, but dangerous, for ladies to undertake these exercises while wearing corsets, or dress bands which will not allow the fullest expansion of the chest at the waist, and absolutely unrestricted movements of all the muscles of the trunk.

5. The amount of exercise prescribed should never be exceeded, unless the patient has liberty to do so.

6. Special care should be taken to avoid exposure to drafts after taking exercise.

7. The best time for exercise, when not indicated in the prescription, is about two hours after eating.

8. While taking exercise, either with the apparatus or in class drills, a correct bodily poise should be maintained. The head should be erect, chest well forward, and hips held back.

9. The exercises are so planned that each succeeding exercise brings into activity a portion of the body as remote as possible from the preceding, thus avoiding fatigue. Feeble patients may find it necessary, however, to rest for a few moments after each exercise—walking, sitting, or, in cases of great weakness, lying at full length on a couch for a few minutes.

10. Any ill effects apparently resulting from exercise should be promptly reported. Most patients suffer somewhat from soreness and lameness on beginning a course of exercise, which is only a natural result of the slight congestion produced by the use of long-disused muscles. This is not an indication of injury, however, but is only the first step in the process by which the weak muscle is made stronger. This unpleasant condition usually passes away in two or three days, and requires not an entire discontinuance of exercise, but continuance of the exercise slightly moderated, perhaps, for a day or two.

ELECTROTHERAPY

STATIC

Insolation

Breeze

Sparks

Morton Current

Induction Current

Cage

RHUMKORFF Coil

High frequency to

D'Arsonval Current

GALVANIC CURRENT.

L. G. Spine and abdomen

L. G. Cervical and Abdominal Sympathetic

L. G. to

Cataphoresis to

Electrolysis to

SINUSOIDAL CURRENT.

General Sinusoidal (G. S. R.) to.....minutes.....

Electrical Gymnastics (G. S. S.)minutes.....

Local Sinusoidal (S. R., S.S.) tominutes.....

Electrical Gymnastics

DIET PRESCRIPTION

	Normal Ration Calories	Actual Ration Calories	Prescribed Ra- tion, Calories
Protein
Fat
Carbohydrates
Total
Weight in ounces not to exceed

	<i>Portions</i>
Breakfast (7: 40 A. M.).....
Dinner (1: 00 P. M.).....
Luncheon (6: 00 P. M.).....

SPECIAL ORDERS

Breakfast	.....
Dinner	.....
Lunch	.....

SPECIAL MEALS

	<i>Portions</i>
7: 00 A. M.
11: 00 A. M.
3: 00 P. M.
7: 00 P. M.

WATER DRINKING

Hot, cool, one hour before meals	.....
Hot, cool, three hours after meals	.....
Half-pint on rising in the morning	.....
Half-pint on retiring	.....
Total amount during the day	.....

SPECIAL DIETARIES

- Liquid
- Dry
- Milk
- Fruit
- Dechlorinated
- Diabetic
- Special Antitoxic
- Antitoxic No. 1
- Antitoxic No. 2
- Antitoxic No. 3
- Cellulose Diet
- Cereal and Vegetable
- Lacto-cereal
- Fruit-cereal
- Fruit and Nut
- Uncooked
- For Hyperhydrochloria
- For Hypohydrochloria
- Laxative
- Anti-laxative
- Fat-reducing
- Protein Fast
- Fever
- Before Laparotomy
- Before Gastro-intestinal Operation

DAILY RECORD OF CALORIES EATEN

Week beginning.....191.....

	Protein	Fat	Carbohydrates	Day's Total
SUNDAY.				
B.	B.
D.	D.
L.	L.
Total,
MONDAY.				
B.	B.
D.	D.
L.	L.
Total,
TUESDAY.				
B.	B.
D.	D.
L.	L.
Total,
WEDNESDAY.				
B.	B.
D.	D.
L.	L.
Total,
THURSDAY.				
B.	B.
D.	D.
L.	L.
Total,
FRIDAY.				
B.	B.
D.	D.
L.	L.
Total,
SATURDAY.				
B.	B.
D.	D.
L.	L.
Total,
AVERAGE,

GENERAL DIETETIC SUGGESTIONS

1. Get from your physician or dietitian, a diet prescription giving both kinds and quantities and number of calories to be eaten, and follow the prescription carefully.
2. Add up the calories eaten at each meal and compare with the prescription. If there is a marked excess or deficiency, bring the matter to the attention of your physician.
3. Chew each morsel well, which means until no particles can be felt when the food mass is pressed against the roof of the mouth by the tongue.
4. Let both reason and instinct guide. Appetite will select the foodstuffs; reason must aid in determining the quantity.
5. Be sure to keep the protein low; one-tenth the total number of calories is sufficient. An excess causes biliousness or auto-intoxication.
6. Fats in excess cause "biliousness," encourage intestinal auto-intoxication, delay the foodstuffs in the stomach, and hinder digestion.
7. Hyperhydrochloria requires the free use of fats.
8. In hypohydrochloria and aepsia, fats must be used very sparingly.
9. Eat food which tastes good; that is, that which is relished. Agreeable food encourages the development of "appetite juice,"—the most powerful factor in gastric digestion.
10. Thorough mastication settles the question of combinations, and affords opportunity for instinctive selection, and so leaves no occasion for worry.
11. Eat what is prescribed for you; then forget all about it.
12. Never think or speak of disagreeable matters at the table or soon after eating. Anger, worry, any depressing state of the mind, stops digestion. A happy, hopeful and amiable state of mind is essential to good digestion.

DAILY RECORD OF CALORIES EATEN

Week beginning.....:191.....

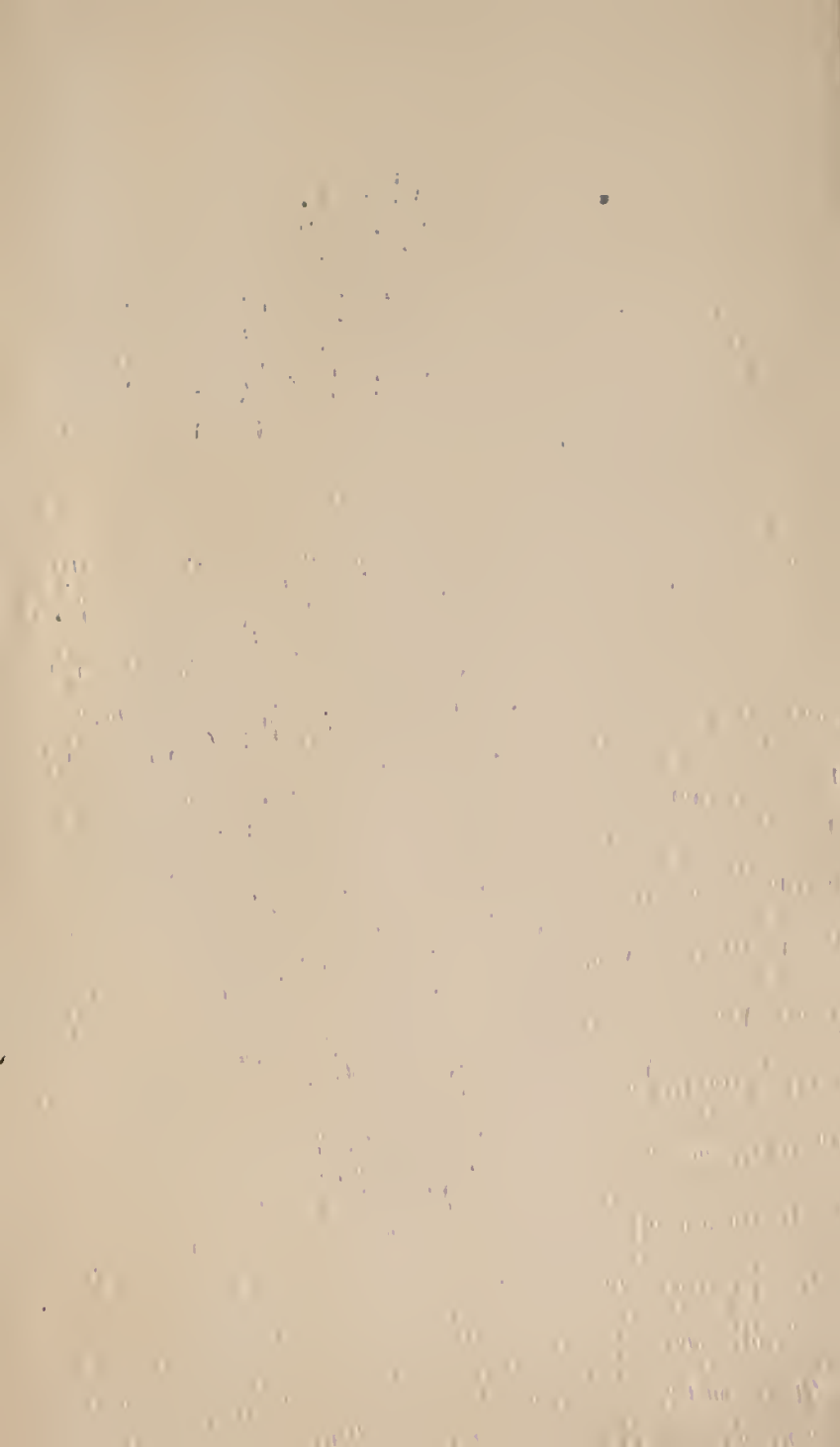
	Protein	Fat	Carbohydrates	Day's Total
SUNDAY.				
B.	B.
D.	D.
L.	L.
Total,
MONDAY.				
B.	B.
D.	D.
L.	L.
Total,
TUESDAY.				
B.	B.
D.	D.
L.	L.
Total,
WEDNESDAY.				
B.	B.
D.	D.
L.	L.
Total,
THURSDAY.				
B.	B.
D.	D.
L.	L.
Total,
FRIDAY.				
B.	B.
D.	D.
L.	L.
Total,
SATURDAY.				
B.	B.
D.	D.
L.	L.
Total,
AVERAGE,

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6. Fats in excess cause "biliousness," encourage intestinal auto-intoxication, delay the foodstuffs in the stomach, and hinder digestion.
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A Merry
CHRISTMAS

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pondenci listek — Briefkaart — Post card — Brevkort — Brevkort
mina postale — Tarjeta postal — Открытое-письмо — Дописна карта

To Cousin Hamill

From Anna and Letitia

Ausflüge in der Zentralschweiz.

Salondampfer Besondere Fahrten auf dem wild romantischen Vierwaldstättersee nach allen Stationen. (Taxen vide unten) Gütsch, Luzern (Drachtseilbahn), 3 Min. Hin- und Rückfahrt 60 Cts.

Spaziergänge.

Gütsch per Drahtseilbahn 10 Minuten, zu Fuss 25 Minuten. Unvergleichliche Rundschau auf die Gegend der Urschwyz. - Grosser Wildpark und Aussichtsturm. (Jahrl. 100,000 Besucher.) Rundfahrten: städt. Tram, Gutsch, Sonnenbergbahn 2, 10 Fr.

Ausflüge für 1/2 Tag in d. Umgebung Luzerns.

Sonnenberg (Langfuhr) oder Kriens mit Drahtseilbahn, Bergfahrt Fr. 1.25, Talfahrt 80 Cts., Retourbillet Fr. 1.10. Rundfahrten: städt. Tram, Sonnenberg u. Gutschbahn Fr. 2.10, Trübschen St. Niklausen-Kastanienbaum-Winkel (zu Wagen).

Grössere Ausflüge.

(Diese Ausflüge sind im allgemeinen auf einen Tag berechnet.) Allen Besuchern Luzerns dringend zu empfehlen sind die reizenden Fahrten auf dem Vierwaldstätter See. Als nachstehenden Stationen sind folgende schöne Ausflüge zu machen:

Ab Stationen der Gotthardbahn:

Arth-Goldau-Rigikalm-Kaltbad-Vitznau. Goldau-Einsiedeln und zurück (1 Tag). Station Steinberg auf den Sattel oder Wildspitz (1 Tag). Schwyz-Seewen auf den Grossen Mythen (1 Tag).

Verschiedene Touren.

Engelberg auf den Tellis (2 Tage) - Sachsen mit Fluch und Rauf. - Kerns-Mächthal-Pratt-Engelthalp. Brünighöhe über Hohlhub und Alpnach nach Meiringen. Entlebuch-Schönberg und zurück.

1911

Karte des Vierwaldstätter Sees.

LUZERN Erste schweizer. Luftschiffstation

Regelmässige Passagier-Fahrten mit Luftschiffen und Aeroplanen in die nähere und weitere Umgebung Luzerns.

Grösster Fremdenplatz der Schweiz. Rendez-vous aller Nationen. Weltberühmte, unvergleichliche Lage. Impassantes Alpen-Panorama. Schlüsselpunkt für die grösstenteils Hochalpengewalt der Centralschweiz.

Offizielles Verkehrsbureau. (Kapellplatz 2.)

Mündliche und schriftl. Gratis-Ankunft über alle städtischen Institutionen, Sehenswürdigkeiten, Exkursionen in der Umgebung. Eisenbahn- und Dampfschiffverbindungen, Routen, Hotels, Pensionen, Niederlassung, Steuerverhältnisse, Handel u. Industrie. Besondere- und Besonderelehrer ausgebildet.

Vierwaldstätter See. Lac des 4 Cantons.

Dampfschiffahrts-Taxen

Steamboat fares Bateaux à vapeur-Taxes.

Table with columns: Stationen, Einfache Fahrt, Hin- u. Rückfahrt, Velos, Hande, Dogs. Lists fares for various routes like Alpnach, Bauern, Beckenried, etc.

LUZERN-FLÜELEN-(GOTTHARD)-FLÜELEN-LUZERN

Large railway timetable table for Luzern-Flüelen-Gothard-Flüelen-Luzern. Includes station names, departure times, and fare information.

LUZERN-ALPNACHSTAD-(BRÜNIG)-ALPNACHSTAD-LUZERN

Large railway timetable table for Luzern-Alpnachstad-Brünig-Alpnachstad-Luzern. Includes station names, departure times, and fare information.

LUZERN-KÜSSNACHT-LUZERN

Large railway timetable table for Luzern-Küssnacht-Luzern. Includes station names, departure times, and fare information.

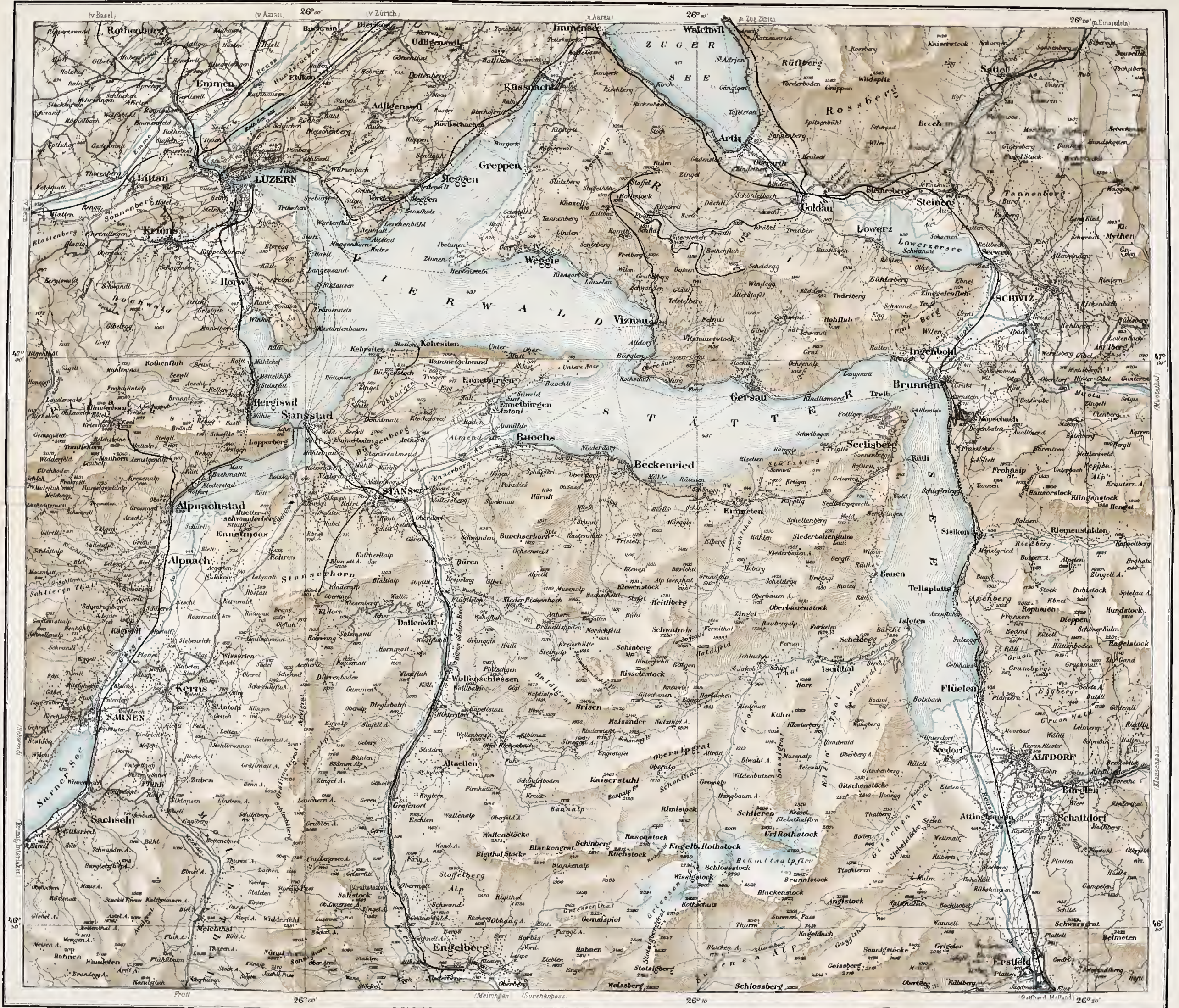
(Brünig) - ALPNACHSTAD - (Flüelen) - VITZNAU - ALPNACHSTAD - (Brünig)

Large railway timetable table for the Brünig-Alpnachstad-Flüelen-Vitznau-Alpnachstad-Brünig route. Includes station names, departure times, and fare information.

Bemerkungen.

Den Inhabern von Billetten zu normalen Taxen, bzw. von internationalen und kombinierbaren Rundreisbilletten ist auf der Route Luzern-Flüelen gestattet, die Reise auf den gemeinschaftsstrecken Luzern-Flüelen gestatten, die Reise auf den gemeinschaftsstrecken Luzern-Flüelen gestatten, die Reise auf den gemeinschaftsstrecken Luzern-Flüelen gestatten.

KARTE DES VIERWALDSTÄTTERSEES & UMGEBUNG.



Kilometer. Maßstab 1:100,000. Stunden.

Eigentum der Dampfschiffgesellschaft des Vierwaldstättersees.

E. Wagner, Kartographie Zurich

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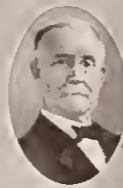
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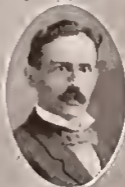
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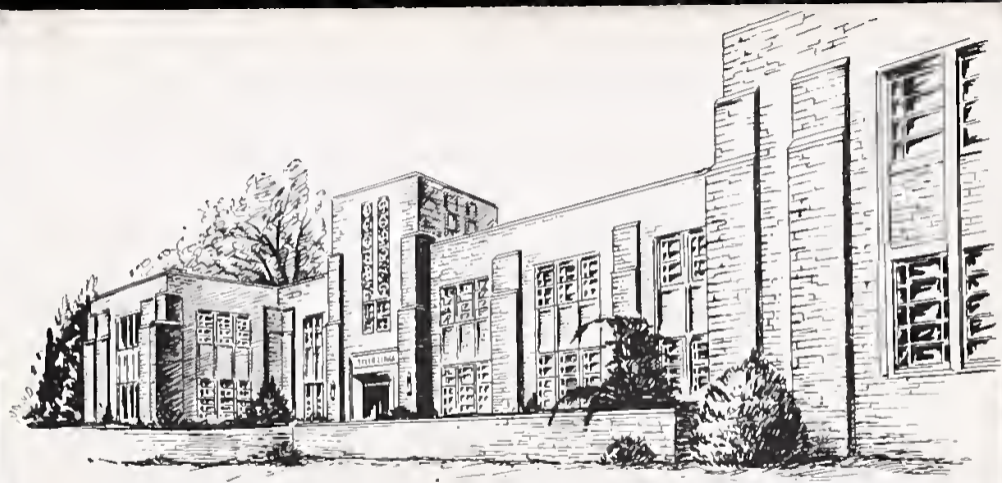
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Isabella A. Nassau

OF AFRICA



**The Woman's Foreign Missionary Society
of the Presbyterian Church**

501 Witherspoon Building

Philadelphia, Pa.

Price, 3 cents; 30 cents a dozen



Isabella A. Nassau

OF AFRICA

“FROM my earliest childhood I wished to go to Africa as a missionary. I cannot tell how I came to say one day, when we children were playing, that I would be a missionary to Africa. But most vividly I remember that soon after I had said the word, it was impressed upon me that I could not take back the word I had spoken; it was a vow. I think now it was a Divine call.” Thus Miss Nassau, when a veteran missionary, told how she came to choose Africa for her mission field.

EARLY ENVIRONMENT.

Isabella Ann Nassau had behind her a lineage devoted to Christian service, and around her an atmosphere of Christian intelligence and activity. Her grandfather, William Nassau of Philadelphia, was an active member of the “Board of Missions,” afterwards known as the Board of Domestic Missions, for more than thirty years, and for seven years its treasurer. Her father was Rev. Charles William Nassau, pastor and professor. Her mother was Hannah McClintock Hamill, sister of Robert, Samuel M., and Hugh Hamill, names well known in the annals of the Presbyterian ministry and of preparatory schools.

Miss Nassau was born January 20th, 1829, near Norristown, Pa., while her father was pastor of the Providence Church. She was the second child and oldest daughter in a family of ten. She was baptized June 28th, 1829, in the Old Pine Street Church, Philadelphia, by Dr. Ezra Stiles Fly.

Frankford

at

A few years of girlhood were spent in Hannibal, Missouri, whither her father removed to become Professor in a proposed Theological Seminary, and to teach Latin and Greek in Merion College. Then the family came back to Montgomery Square, near Norristown, for a brief period, and in 1841, when Isabella was twelve years of age, removed to the college hill in Easton. There her father became Professor of Latin and Greek in Lafayette College. As the eldest daughter, she had already begun to have a share in the care and direction of the younger children. She attended, as a day pupil, the boarding school of Miss Lorraine, down in the town. At the age of fourteen, on October 25th, 1843, she made public confession of her faith, in the First Church of Easton. Three and a half years later (May 19th, 1847), at the age of eighteen, her name appears among the Sunday school teachers of that church.

YOUNG WOMANHOOD.

A little later, she became a pupil of the Young Ladies' Seminary at Lawrenceville, N. J., then in charge of the Misses Craig. In 1850, Dr. Nassau purchased this Seminary, and removed there to become its head, and from that date until Miss Nassau sailed for Africa, in 1868, a period of eighteen years, she was a teacher in that institution.

In January, 1851, she, together with her mother and sister, upon certificate from the church in Easton, and a sister upon profession of faith, united with the Lawrenceville church. The Rev. Mr. Gosman, pastor-elect, and later her brother-in-law, had not yet assumed full charge. Her uncle, Rev. Hugh Hamill, was Moderator of the Session which received her, and her father conducted the first communion service of which she partook as a member of this church.

Being now an energetic, capable and earnest young woman of twenty-two, she entered at once and actively into the religious work of the church. She took a Sunday school class. She became a tract distributor, and regularly tramped many miles in covering her district. She joined the Missionary Society and soon became its Secretary and one of its moving spirits. For years and until she laid down the pen to start for Africa, the minutes are in her hand. In her last days, writing from Africa and describing herself as "this lone woman in this far-off land," she said of Lawrenceville, "While life lasts it will be the dearest spot on earth to me."

THE CALL OF AFRICA.

Although as a daughter, sister, teacher, active church member, she sought to honor Christ, she had not yet had the opportunity of service for which her heart yearned. Like the great missionary, Paul, she had heard the call of "the regions beyond." Through what channel the Spirit first gave the call we cannot certainly say. She herself said she could not tell. It may have been through the prayers and teachings learned at her mother's knee, for to these her brother, Rev. Dr. R. Hamill Nassau, ascribes his first interest in missions. It may have been the missionary hymns which she delighted to sing in childhood, and a favorite one of which was "The Missionary's Call." It appears clear that the call gained direction and force through a brief visit made to her father's house in Easton by Rev. and Mrs. G. W. Simpson. They were about to go out to Africa, to assist in starting the Corisco Mission, which they did in 1850. They were earnest in their invitation to this interested young woman to follow them. That they themselves were drowned within a year, while on a

voyage to a neighboring island, probably added pathos and power to the invitation they had given.

DETAINED HERSELF, SHE SEEKS TO SEND OTHERS.

But young Miss Nassau's desire to offer for Africa had not yet met with the sanction of her parents. It was considered an impropriety for an unmarried woman to venture in such savage fields. Although she could not go to Africa, God had, in His providence, brought some of the Africans within her reach, and she would work for them, and if possible through them for Africa. She took a particular interest in the colored people of the neighborhood, and visited among them. She gathered a class of three or four young colored men, whom she sought to prepare for what was then Ashmun Institute, and has since become Lincoln University. She hoped that they might become missionaries in Africa. One of them, at least, became a minister, but never reached the Dark Continent.

But her missionary enthusiasm from girlhood had been helping to prepare another missionary for the land of her desires. She fanned the flame of missionary zeal which had been kindled in the breast of Robert Hamill Nassau at his mother's knee. When he sailed for Africa in 1861 (as he himself records), she rejoiced in his going as probably opening a way for herself. And so it proved. At his suggestion, the Mission in Africa sent her a formal invitation to join them. The scruples of her parents were finally overcome by her brother's presence there, his reports and this invitation.

AFRICA AT LAST.

At last, in March, 1868, when she was already a mature woman of almost forty years of age, Isabella Nassau set foot on African soil, to begin the missionary

career of which she had dreamed, for which she had longed and prayed. It was a grave experiment for any one to make under the circumstances. To enter upon new work and that in a climate so different and so trying, not only to learn new languages, but to learn to enter really into the thought and life and experience of men and women and children so diverse from those with whom she had hitherto dealt—this would have been a great task even in that period of life when such learning and adaptation is easiest. That the experiment resulted in such splendid success is witness not only to the keen intellect and the strong will of Isabella Nassau, but I believe above all to that ardent love for Christ and for Africans which from youth had glowed in her heart.

SCHOOLS AND THEOLOGICAL CLASSES.

Her aptitudes, her acquirements, her experience, her preference, made clear the line of her work in Africa: it was pre-eminently that of a teacher. Securing a native assistant from among the mission helpers at Corisco, she began there a school for girls. In a few months, with her assistant, she crossed to her brother's house at Mbade of the Benito Station on the mainland. Here she began with boys. Presently she removed with her school to her own new house at Bolondo. Among the half clad little ~~savages~~ to whom she then taught the alphabet was one whose name now appears in the Minutes of our General Assembly as Rev. Frank Shererd Myongo, pastor of Hanje native church, Batanga. He is now the senior native minister of the Presbytery. From A, B, C's to theology, Isabella Nassau was his only teacher.

But he was only one. As Dr. Nassau reports, for thirty years, from 1870 to 1900, the theological class

was almost solely under Miss Nassau's care. Some of the men had scruples about committing this work to a woman, but it was necessary that the work should be done. The male missionaries had neither time nor patience to do it. Isabella Nassau could do it and she did. When the men came up for examination in Presbytery, they were found prepared. Dr. Halsey, Secretary of the Board of Foreign Missions, who was present on one of these occasions, wrote: "I listened to the examination of these candidates for the Gospel ministry, and was well satisfied that whatever St. Paul meant when he said that women should not speak in the church, he did not mean that women should not teach in a theological seminary in Africa."

But she did not teach only those who were sent to her. Rather, she was herself another Priscilla—one who did not need an Aquila to aid her. She herself sought out many of the apt pupils to whom she taught the way of God. Her brother says candidates for the ministry seemed to sprout where she trod.

While the training of students for the ministry was perhaps the most striking, unusual and important form of her work, it was by no means all. Beside the little group of theological students who followed her about, partly by her own labor and partly by the assistance of others, she carried on schools for boys or girls, or more usually for both, wherever she was.

Leaving Bolondo in 1878, she followed her brother up the Ogowe River, first to Kangwe for seven years, and then in 1885 to Talaguga, still further inland. The Ogowe Missions in French territory were turned over to the Paris Evangelical Society in 1892. Then, for the fourth time, she was moved to a new field. This time it was to Batanga, in the German territory of Kamerun, which became thenceforth her African home and is her last resting place.

To teaching Miss Nassau presently added translation, that her scholars and others might have some Christian literature in their native tongues. She prepared and secured the printing of (1) A Compend of the Bible in Benga; (2) Scripture Questions in Benga; (3) Scripture Questions in Mpongwe; (4) Church History in Benga; (~~5) Benga Customs~~. She herself reduced one language to writing.

DIRECT EVANGELISM.

But with her, as with all true missionaries, the intellectual training, vitally important as it is, was only a means to an end. The spiritual regeneration and up-building of these Africans for whom she believed Christ died was the goal toward which her eye was ever turned, her efforts ever directed. While physical strength allowed, she seized opportunities to itinerate through other villages than those in which she dwelt. She canvassed her own towns and held prayer meetings in the homes. When growing infirmities prevented much walking, these meetings were delegated to her native assistants, but down to the very last she kept up her attendance on the Thursday Woman's Prayer Meeting in the church near by her home, and gathered about her on Sunday afternoon a little group of earnest Christian women for prayer and counsel.

Some extracts from one of her later letters, describing one of her Sundays and particularly this little meeting, reveal far more beautifully than the words of another could do, her own spirit in her missionary work and the sympathy that must have been one great secret of her power. She wrote, July 18th, 1904:

"DEAR SISTER:—This is Sabbath evening; the precious hours have been filled with precious opportunities for service. First, in the service of nine A. M., the part

of organist falls to me. It is a service I love to render, although my fingers are sometimes a little stiff; then my lunch at twelve M. At two P. M., the Sabbath School—the Superintendent is our native licentiate, Mbula Dipipi, and it falls to me, in a variety of ways, to superintend him, so that I usually have a much-used-up feeling when four P. M. comes; but the faithful little circle of our small Christian Endeavor Society were awaiting me in the school room, and it was my turn to lead. I always find that, no matter how broken down I feel, I am *sure* that strength will come to me from the Loved Unseen if my faith is but strong enough to *rely* on it and take my Saviour at His word. We had a most interesting meeting, though only five were present. After our tea, the quiet hour came which I like to give to my two girls who are living with Mrs. Ogden and myself in this Evangeline Cottage. We sang and talked, and when the bell rang at seven P. M. for service, I realized that I dared not go out to the meeting, but the two girls went, and I am attempting to tell something about the little Christian Endeavor meeting of this afternoon. It has gladdened my heart and encouraged me, oh, so much!

“These dear native women and I are getting near each other’s hearts when we clasp each other’s hands in these little meetings. One part of our pledge is that each one is to make some direct, personal effort for the conversion of some soul, or the edification of some fellow-Christian, and there is always something to be told.”

WAYSIDE MINISTRY.

Miss Nassau’s last earthly home was known as “Evangeline Cottage,” probably so called because that name is derived from evangel, gospel—good news. It became a veritable pulpit from which Miss Nassau preached the glad tidings not to little groups only, but to wide regions in the interior. For, as Dr. Halsey tells us: “A well-trodden path leads by Evangeline Cottage. Carriers from the distant interior pass on their way to the factory beyond. The good missionary sits in the

doorway of the cottage, and by the aid of the baby organ induces the carrier to rest for a while on his journey. The Word of God is preached to these passers-by, some of whom are never seen again, but surely we have the promise, 'My Word shall not return unto Me void, but it shall accomplish the purpose wherunto it is sent.'



EVANGELINE COTTAGE

We have from Miss Nassau's own pen an account of the result in the case of one of these passers-by:

(Extract from letter dated Sabbath, July 31st, 1904.)

"Noon time we like to keep for our private devotions, but to-day my Bulu friend, an old man named 'Nkoto,' came, and I spent nearly one and a half hours instructing him. * * * * He insists that he is a Christian, for 'he prays.' (Is not that true Gospel?) His town is

beyond Elat Station; and King Madolo, my neighbor, who journeys to distant places and has visited Nkolombonda, the town of Nkoto, many times, informs me that Nkoto keeps the Sabbath, compels his people to do so also, and that he preaches to his people! Just think of it! Within the last three weeks he has twice bidden good-bye and gone to his town. But he is not satisfied to stay there; he says he loves to be here at Batanga,



MISS NASSAU AND MRS. OGDEN IN THEIR AFRICAN HOME

to hear the little organ and to be taught. He brings such nice, well-behaved people with him, who all make daily visits to me. I had not noticed many while Sunday school was in progress, but at its close, more than twenty gathered around the organ, and though it was time for our dear little Christian Endeavor meeting in the Girls' School, I told the women to go on without me and I played for the Bulu and helped them with Bulu hymns."

WAITING ON THE LORD.

Another quotation from one of her later letters leads us into the Holy of Holies of her life, the shrine where she communed with God. It witnesses to her simple faith, her whole-hearted devotion. On her seventieth birthday, in 1899, she wrote:

"Some months ago, Dr. Gillespie wrote me suggesting a furlough. I love this African land. I feel very much at home among its people, and while the dear Lord continues to me some ability for work, I cannot say I wish to go back to America. I regard the providential orderings that have thus permitted me to work, as very high privileges. Since Hamill left, there have been many times when I have longed to see you all, and my thoughts have travelled after him."

Then she tells how another missionary had come offering her his escort to America in September. She continues:

"I thanked him most heartily and showed my appreciation of his kind thought, but could not just then decide. There is *only One* who can help me in such decisions. I waited on the Lord. For days I had no answer. At last it came thus: I had been reappointed to the instruction of the class of candidates; if I were to leave in September, it would be impossible for me to keep up my usual instructions and at the same time be gathering up my things for a departure, for I am so deeply rooted. After that ray of light there came another. To start from here in the latter part of September would bring me to America at the very beginning of a long and cold season of the year. How plain it all seemed! I had not spoken to any one of how I was waiting on the Lord. You cannot know how this waiting on the Lord and this 'showing' the way has relieved my mind. I want to sing for joy, but the use of my voice in singing is not now permitted me; it causes a hacking cough, followed by painful soreness."

Because Miss Nassau thus lived in constant, happy communion with God, her face shone with good cheer as she mingled with mankind. She maintained even to old age a merry disposition, which won the young, while it heartened the aged and the care-worn. One of the last pictures of her, drawn by the pen of Mrs. Lippert, in whose house she was at the time and where later she died, shows this side of her character. Mrs. Lippert writes:

"She is such a dear old lady, so full of love and faith in God, and she has so much charity and love for these people, for whom she has done and given so much, and who at times have seemed so unappreciative. We are glad to have her with us. Nellie is devoted to her, for she can tell the most wonderful stories, and all true. She likes to do little things for her and spends much of her play-time in her room."

CLOSING SCENES.

Miss Nassau's death occurred on Tuesday, the 12th of June, 1906, and from Dr. Lippert, her fellow-missionary and physician, we have this account of her last days:

"When Mrs. Lippert and I arrived at Batanga from the interior, a little over four months ago, Miss Nassau received us in a most sisterly way. As we had never before been associated with her in the work at a station, we were not well acquainted with her, and we are very thankful that we were able to know her and to see her in her daily life.

"Our dear sister had suffered much during the last year from an incomplete paralysis of the right arm beside the ills which accompany old age.

"A more devoted and consecrated follower of Jesus I have never seen. At times she would be so feeble that she could hardly leave her bed, still she would insist upon doing something for others, entirely forgetting herself. 'The girls' school, which she so long and so faithfully taught, was upon her mind continually, and most of her energy was employed in guiding and directing the teachers and pupils.

"Because of her increasing feebleness, the missionaries at various times advised her to return to America, but she, choosing rather privations and labor than the comfort of her American home, remained in Africa to toil until such a time as the Master would call her. She was not one to fold her hands in idleness to await the end, but most truly died in service.

"Two months ago, realizing that she was becoming too feeble to take care of herself, she consented to come and live with us, but after one month she was so much

improved that she felt she ought to go back to her work until such a time as she could arrange to leave it in other hands. She also intimated that as Dr. Nassau would soon be leaving for America, and as she would probably never see him again, she wished to be with him as much as possible before he left. After the Doctor left she still felt it to be her duty to stay by the girls, saying, however, that she was looking forward to the time when she could come to live with her friends. Of late she was unable to walk any distance, and when she wished to make a visit was drawn in a wheeled chair.

"The Saturday before her death she visited us and seemed to be unusually happy and cheerful. On Sunday I visited her, and found her suffering somewhat. The next day her condition was alarming, and we hastened to remove her to our home. She rallied to some extent, but the next morning, while talking with her cook about household affairs, she was attacked by a cerebral hemorrhage and death came suddenly and painlessly.

"To tell of her virtues, her good deeds, her entire unselfishness and consideration for others, would take many pages. Many of you know her much better than we do, but I must say that her daily Christlike life was, and will continue to be, an inspiration to all who knew her. Though we miss her greatly, we are glad that she has gone to the home prepared for her, where the ills of the flesh and the ingratitude of men will not again cause her sorrow.

"The natives, too, have suddenly come to the conviction that they had appreciated 'Mama Bella' far too little during her lifetime. Her goodness had been so constant toward them that they took it as a matter of course, and often failed to recognize her claims upon them, though all of them loved her as a small child loves its mother.

"She gave her life for the people of Africa and the cause of Christ, and many will be the jewels in her crown.

"The remains were interred in the mission cemetery. Great numbers of Christian and heathen natives, beside representatives of European trading firms and of the German Government, and the missionaries at the station.

were present at the solemn and impressive services conducted by Rev. Mr. Heminger and two native ministers, once her pupils."

MANY TRIBUTES.

The German Governor sent a wreath of flowers and a letter of condolence, in which he said: "Her unselfish activity, her courageous persistency in staying for so many years in the dreaded climate of tropical Africa, procured for Miss Nassau the reverence and admiration not only of the whites, but in particular and to a very high degree of the native inhabitants of this station, and have created for her in the whole district a lasting memory."

It would be a pleasure to quote, if space permitted, some of the other words of appreciation and affection, which Miss Nassau's death called forth from the Board of Foreign Missions, under which she served; from the Woman's Board of Foreign Missions, Philadelphia, of which she was one of the first missionaries; from the Society of the Woodland Church, Philadelphia, which from 1870 supported her as its special representative; from the missionaries associated with her upon the field, and from her faithful and devoted African assistants; but even so brief and imperfect a review of her own life and work as has been here given demonstrates that encomiums of others are not needed to carry conviction of her beautiful character, her great devotion and her eminent services.

She has passed into the manifest presence and to the gracious reward of Him whose word declares:

"They that be wise (margin, *teachers*) shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

SAMUEL McLANAHAN.

Lawrenceville, N. J.

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∴ Puritans and Pilgrims ∴

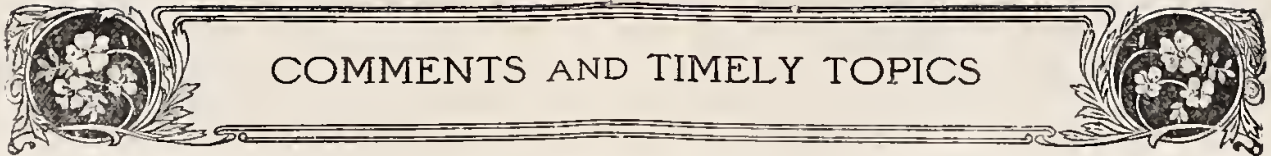
THE Congregationalists with much diligence and skill, are preparing for the celebration in 1920 of the Tercentenary of the arrival of the Puritans and Pilgrims upon the American shore. We congratulate them upon the spirit and wisdom of this movement, and we wish them great revival and prosperity in connection with their efforts. But it should be remembered that the Congregationalists are not singular in their inheritance from the Pilgrims. All Evangelical Churches in America have connections with them, and have inherited blessings from them. Especially is this true of the Presbyterians, to whose doctrine and discipline most of the Puritans and many of the Pilgrims gave hearty, loyal consent. It would be a great blessing for the State and the Church if the fundamental principles of the Puritans were re-incorporated in modern life.

THE Puritans had a lofty vision of God. They endured as seeing him who is invisible. Their knowledge of God was not a discovery, nor a speculation. It was a revelation. God shone and they saw; God spake

mass. They are ever individuals taken separately and related. This social righteousness regards the relations of men from the standpoint of God-given rights, and not from the viewpoint of human favors and privileges bestowed upon subservients. If to-day we reached the puritan heights we would not be suffering so much from vascillation and fawning, we would recognize the rights of man with man and nation with nation, and we would realize the duty to maintain the same. The present age has slumped into great softness, even in its philanthropy and service, while the puritan conception of social righteousness rested on God's holiness and covered all the relations of men.

KEEN and solid intelligence was a distinctive mark of the Puritan character. The knowledge of God's holiness and the experience of morality gave him a clear vision, maintained not only his personal liberty without but also the liberty of his faculties within. He loved the truth, and pursued it. He hated a lie, and avoided it. He despised shams and valued realities. So his perception was clear, his conception quick, his logic accurate, his judgment sound, his imagination true, and his conclusions accurate. This keen, solid mentality marks his theology, his philosophy, his science, and his civics, and his war. Its manifestation in his business has led to the epithet of the "smart Yankee". In mechanics it is really the source of the marvelous results of American invention. In no place is the softness and flabbiness of our age more manifest than in its listlessness in regard to knowledge and truth, in its lack of love for mental acumen. Materialism is sapping our mental life, and the power and love of thinking is fast departing from us.

THE purity, honesty and individual responsibility of puritanism developed industry, work was more enjoyable than pleasure. Life was earnest, and rest was sweet. In modern times we divide the day into three parts—eight hours for work, eight hours for sleep, and eight hours for pleasure. It will not remain thus. Work will continue to grow less, and pleasure will increase. We are in danger of the conditions of the ancient nations crushing to their doom, crying for "bread and games". The puritan is sometimes criticised for the severity of his thought and the crabbedness of his speech. There is some truth in this. But is it not better than the cringing compromise of our modern times? The Puritan came to the world in the period of hard struggle. His faith in God made him unconquerable, lifted him above the low and sordid, made him just with his neighbors, clear and strong in his intellect, industrious in his labor, and noble in his general character.


 COMMENTS AND TIMELY TOPICS

X Inauguration of Dr. Warfield as President of Wilson College.

Tuesday, October 17, will long be remembered by the faculty, students, alumni, and the many friends of Wilson College. A large number of former students were in attendance. The day was all that could be desired, and the beautiful Cumberland Valley was never more attractive.

The inaugural procession, led by Dr. Warfield and Governor Brumbaugh, and the faculty of Wilson College, was composed of more than seventy-five representatives of universities and colleges, wearing the hoods indicative of their degrees and the colors of their colleges, clergymen representing the Synod of Pennsylvania, and the entire student body, the seniors in cap and gown, the other classes dressed in white.

The procession, led by the band from the Soldiers' Orphanage at Scotland, wound through the campus and into the spacious auditorium of Thompson Hall, where a large audience was waiting.

Rev. J. Ritchie Smith, D.D., of Princeton Seminary, and president of the Board of Trustees of Wilson College, presided and offered the invocation. Justice John Stewart, LL.D., of the Supreme Court of Pennsylvania, and vice-president of the Board of Trustees, presented the president-elect. Dr. J. Ritchie Smith, with a few words of congratulation and hopeful confidence, presented Dr. Warfield with the charter and keys of the college, and declared him the president of Wilson College. After prayer by Rev. Prof. Samuel A. Martin, D.D., of Lafayette College, and former president of Wilson, Dr. Warfield delivered his inaugural. It was a strong plea for the cultural training which trains men and women to think, and fits them to take up the life work to which they are drawn. It was a great address, worthy of the man and of the occasion.

President John Grier Hibben, LL.D., of Princeton University, representing the other institutions of learning, delivered the congratulatory address, on "The Spirit of the Past." Dr. Hibben spoke of the many ties which bound him to Dr. Warfield—of the letter which came to his mother upon the death of his father, a young minister, from Dr. Warfield's grandfather, the distinguished Dr. Robert J. Breckenridge, of their close relations as classmates at Princeton. Dr. Hibben spoke of the Spirit of the Past as both a legacy and a guide in the present tasks of life.

Rev. John B. Laird, D.D., pastor of the Frankford church, Philadelphia, and Moderator of the Synod of Pennsylvania, made the last address, on "Christian Education." Dr. Laird's address struck the keynote and clearly showed what Christian parents have a right to demand of colleges which call themselves Christian. He said "the Church has no desire to dictate as to text-books and courses of study, but the Church does insist that the atmosphere of reverence and godly fear shall be the atmosphere of the college life of our boys and girls.

Following the luncheon, of which more than three hundred partook, former Governor Stuart spoke of his warm regard for President Warfield and his great personal satisfaction that Dr. Warfield was to lead Wilson College. Hon. Nathan C. Schaeffer, LL.D., Superintendent of Public Instruction in Pennsylvania, said that the best evidence of his high esteem for Wilson was that his daughter was a student in it. He said that notwithstanding the perils of the prophet's role, he was going to prophesy a great future big with influence for the Wilson soon to be. His closing remark, coming from a member of another denomination, should be a clear call to Presbyterians: "When the history of education in this old Commonwealth is written, shall it be said that the great Presbyterian Church, which planted schools and colleges through all her history, awoke in the second decade of the

twentieth century to her great opportunities at Wilson College, and then made it financially possible for her to be the equal of any college in the Keystone State."

In the afternoon, Miss Harriet R. Congdon was inducted into office as dean of the college, and delivered her inaugural, "What can four years of college work contribute to character?" This was followed by a conference on "The obligation and opportunities of educated women."

So ended a memorable day in the history of this Presbyterian College for girls. Beautiful for situation, steadily following the high ideals of its founders, with a curriculum equal to the best colleges, and a Bible training unsurpassed in any institution of learning, Wilson should receive the support of Presbyterians.

Rev. Ethelbert Dudley Warfield, D.D., LL.D., graduated in the class of 1882, Princeton College. In 1888 he was called to re-open Miami University, which has been closed for a number of years. He selected the faculty and opened with fifty-one students. Miami has to-day seven hundred. In 1891 he was called to Lafayette, and served as president until 1914. During his administration, the endowment of Lafayette was doubled, and the number of students more than doubled. Dr. Warfield comes to Wilson in the strength of his powers, and with a ripe experience. And the assemblage of so many prominent men and women was a personal tribute of the affection and high regard in which he is held in the Church and educational world. To few men is it given to hear expressed in so many glowing tributes so genuine an appreciation of himself, his work and service, as was given by every speaker of the day to the new President of Wilson College.

R. M.

an agency for the education of the people the Presidential campaign may be. But to this educational value it is a necessary presupposition that it be kept free from "mud slinging". If this evil practice is indulged, then campaigning is simply a prodigious slander and calumny, and must produce a bitter spirit and habit of strife, and the fewer campaigns the better.

But there was no attempt at reflection on persons in the speech which we heard. It was confined to the principles and policies of government administration. The chief opponent of the speaker in this campaign is a scholarly Christian gentleman, a man of high ability, and the hearing of one made us wish we could hear the other. The spirit of the audience was friendly and thoroughly bright and appreciative. Many of them were doing hard thinking, and they went away to think more.

The reflection upon the political speeches caused us to ask what is the Church doing in her field which corresponds with this work in the field of civics, and we were compelled to say, almost nothing. When in these days does the Church ever enter into a debate or discussion of her fundamentals? Nay, rather the tendency is to repress discussion. As a result, the Church more and more is descending to live in the flat lands, where she will be poisoned with miasma, and made insane by monotony. If the Church would live, she must think, and if she would think and distribute her thoughts, she must discuss. When one attends a religious gathering to-day, he cannot escape the sense of softness and repression which is present and the consequent domination over the many by the thoughts and plans of the few. Such a course can result in nothing but weakness and indifference.

Again, these quadrennial addresses are long, full and effective. They come as a tide to lift the people who have become stranded in the mud of mere commercialism and materialism, and to float them out upon the high seas of national life and prosperity. What is the Church doing to answer this? Surely the modern fifteen and twenty-minute sermon will never flood anything, nor lift the stranded. But such flooding is needed. The greatest preachers and teachers of the Church are those who from time to time came to the people with a torrent and just raised them from their materialism. The only thing we have to-day that attempts this principle of the lifting tide is the tabernacle evangelist, and that is only occasional and rarely ever repeated in the same community. Nothing can take the place of the divinely-appointed pastoral office, which is exercised in daily labors with the people, and which with timely flooding of truth lifts the people from their stranding, and directs them to the course which leads to the haven across the seas.

Bishop Tuttle's Sermon

WE have read with great pleasure and profit the sermon by Bishop Tuttle, delivered at the General Convention of the Episcopal Church in St. Louis, Mo. Dr. Tuttle is Bishop of Missouri, and presiding Bishop of the American Church. If any one should think that the Episcopal Church had gone over to ritualism and Catholicism, this sermon would convince him that there must still remain in that Church a great

body of splendid evangelical Christians. The Bishop's loyalty to the Holy Bible, his fidelity to the Lord Jesus as his God and Saviour, his full recognition of the person and primacy of the Holy Spirit, and his appreciation of the co-operative work of the Church as the body of Christ was at once comforting and invigorating. The gracious evangelical spirit that permeated the whole sermon makes it easy to pass over his discrimination between "the historic Church of the East and West," and "the vigorous Christian congregations of modern growth." His references to historic mooring and the Church year are made in such a genial atmosphere and with such a sincere manner, that one passes them easily. The evangelical faith really abounds in all the different branches of the Christian Church. We are still of the opinion that the whole Church is essentially sound, but she is disturbed and really suffers from the intrusion of the advocates of a strange gospel and another faith, who are very loud and very intrusive and very offensive. But we believe these are becoming exhausted. The light is shining through the clouds, and they will yet be dispelled. The real believers in Jesus Christ as God and God's Son are more and more partakers of his Spirit and are coming together in a fuller recognition of and fellowship in their great common inheritance. When this more fully matures, they will be ready to come together in form, if in that way they can better serve God and help one another. But any element of force or of sharpness will delay union and not foster it.

A Campaign for Cleaner Movies

THE *Woman's Home Companion*, convinced of the corrupting influences of the present moving picture shows, has inaugurated a campaign against them. In a recent editorial it gives the following:

"The president of a moving picture company which, from its organization, has led the fight for better, cleaner films, discovered three months ago a falling off in the company's receipts in a certain State in the Middle West," we read. "He sent an agent into that territory to investigate. This interview, which took place between the agent and the owner of a theater in a city of 5,000, is typical:

"'Why have you given up our service?' the agent asked.

"'Couldn't make your pictures pay.'

"'Weren't the pictures good?'

"'Yes, too good.'

"'What do you mean?'

"For answer the theater owner produced his record of receipts for the preceding four weeks.

"'Here's what I mean,' he said, 'I wanted to stick to you people. I believe in what you stand for, and I know you produce the finest pictures in the business.

"'When I have shown your clean, high-grade pictures during the past month I have averaged \$22 a day—not enough to pay my expenses. When I have shown Blank's pictures (naming a manufacturer whose product is notoriously suggestive in title and character) my receipts have averaged \$53. I've got a wife and kids; I want to be decent. But I've got to live. What is a man going to do?'

Here it is again. A secular journal fully awake to the pernicious effects of these polluted pictures. Yet Christian parents continue to send their children to these defiling penny-catches, and the Church continues to put money in insipid picture shows.

26.1916

Synod's Meeting with Lafayette

By David B. Skillman



DURING this week, October 24 to 27, the Synod of Pennsylvania holds its annual sessions at Lafayette College, Easton, Pa. In addition to the regular sessions and the popular meetings which are always a part of the programme, the commissioners will have an opportunity to attend the exercises in dedication of the new Colton Memorial chapel, on the Lafayette campus, and the annual Founders' Day exercises at the college.

Among Presbyterians generally, there is a popular belief that Lafayette College was founded as a Presbyterian college. But this is not the case. Lafayette was founded as a college without Church connection, and its original charter, passed as an act of the Legislature of Pennsylvania in 1826, sets forth, "Nor shall any person, either as principal, professor, tutor, or pupil, be refused admittance into the said college, or denied any of the privileges, immunities or advantages thereof, for or on account of his sentiments in matters of religion."

Under this charter the college started its operations in 1832. Rev. George Junkin, D.D., was the first president, and very soon Lafayette assumed a Presbyterian tone. In 1834 the trustees of the college presented to the Legislature a petition for an appropriation. At the same time a group of the citizens of Northampton County filed a petition with the Legislature opposing the appropriation and stating among their objections the following: "The institution is not free from the charge of sectarianism. They (the petitioners) believe that those attached to it, who are most warm in its support, and who have control of it, wish it established for the purpose of disseminating a certain class of Religious Doctrines and Tenets."

In all probability there was some basis for this charge on the part of the citizens of Northampton County, but certainly it was the purpose of the Board of Trustees that Lafayette should not be in any way a denominational college, for the first historical writing authorized by the Board is headed by the following preamble: "The Board of Trustees of Lafayette College having charged the President and Secretary of this Board with the duty of communicating such facts and circumstances as may be deemed best calculated to repel the injurious imputation of sectarianism laid to the charge of the institution, we have deemed it advisable to go into some detail for the history of the institution from its commencement."

The history which follows successfully repelled the "injurious imputation", for the Legislature made several appropriations after this, and the only relation the college maintained with any Church from that time till 1849, was to receive funds from the Board of Education of the Presbyterian Church, to defray some of the expenses of needy students who were preparing at Lafayette College to enter the Presbyterian ministry.

In 1848, Lafayette College experienced the greatest crisis in her history. On August 29 of that year, a special meeting of the Board of Trustees was called, and

after full discussion, the following resolutions were presented:

"Whereas, The embarrassed situation of the finances of the institution are such as to compel the Trustees to submit to a sale of their real and personal estate now under a course of judgment and execution; and

"Whereas, The many circumstances of difficulty which have existed for some time past and which still continue, prevents all hope that the harmonious action between the Board of Trustees and the President of the Faculty can again be restored; and

"Whereas, The Vice President (Rev. Charles W. Nassau, D.D.), having tendered his resignation, which has this day been accepted; therefore it is now

"Resolved, That under all these circumstances it is inexpedient to continue the operations of the college after the termination of the present session, and that all engagements and contracts * * * shall terminate with the close of the present session. And that the President of the Board of Trustees give immediate notice to all parties concerned."

When the Board was all ready to vote on this resolution which would have snuffed out the feeble life of Lafayette, President Junkin moved that the balloting on the resolution be postponed till the annual meeting of the Trustees which was to be held on September 19, about three weeks later. There were sixteen members at the meeting. Six of them were in favor of voting immediately on the resolution, and ten were in favor of the postponement.

This resolution for dissolution was never again presented to the Board. Dr. Junkin resigned from the presidency at the annual meeting in September, and this cleared the situation as far as the friction was concerned and by a transfer of mortgages financial ruin was averted for the time. During the brief breathing space, Rev. John Gray, D.D., pastor of the First Presbyterian church of Easton, and a member of the Board of Trustees of the College, conceived the idea of saving the college by securing the patronage of the Synod of Philadelphia. (At that time there were four Synods in the State of Pennsylvania.) At a special meeting of the Board of Trustees, on March 13, 1849, the subject of applying to the Synod for assistance was discussed, and Dr. Gray, in conjunction with the Executive Committee, was authorized to communicate with the Synod on the subject. At the annual meeting of the Board, in September, 1849, Dr. Gray made a verbal report on the attitude of the Synod, and the following resolution was passed: "That a committee be appointed with plenary powers to perfect such an arrangement as shall be necessary for placing this institution in connection with the Philadelphia Synod of the Presbyterian Church." The committee was appointed as follows: Rev. Robert Steel, D.D., Rev. Thomas L. Janeway, Rev. Willis Lord, D.D., Rev. John Gray, D.D., and Rev. Samuel M. Gayley.

This committee went before the Synod and at an adjourned meeting of the Trustees of the College, held on October 31, 1849, set forth that the Synod would recommend to the Board of Education of the Presbyterian Church that they appropriate annually for the support of the college the sum of one thousand dollars, so long as it

shall be necessary: that they would recommend the college to Presbyterian parents for the education of their sons; and that if the Trustees should, at any time, see proper to attempt to collect funds within the bounds of the Synod, for any necessary purpose connected with the college, the cause would be recommended to the members of the various Presbyteries. In return for this patronage, the Trustees were required to place on the Board nine members of the Philadelphia Synod to fill the then existing vacancies; to appoint to subsequent vacancies in the Board of Trustees and Faculty candidates nominated by the Synod; to receive a Board of Visitors from the Synod, which Board were to attend the semi-annual examinations at the college, and report to the Synod on the state of the college; to make an annual report to the Synod on the condition of the college.

The Trustees of Lafayette College, at this meeting in October, 1849, accepted this proposal of the Synod *in toto* and thus the college passed into the absolute control of the Presbyterian Church.

The annual payment of the one thousand dollars by the Board of Education has been an elastic matter, depending upon the financial condition of the Board.

The power of appointment to fill vacancies in the faculty and board of trustees remained vested in the Synod of Philadelphia, until that Synod became part of the Synod of Pennsylvania, in 1882. Shortly after that an amendment to the charter by a decree of the Court of Common Pleas of Northampton County changed this power of appointment to a veto power, that is to say,

the board of trustees makes all appointments to the faculty and elects the members to its own body; these appointments and elections are submitted to the Synod for approval or disapproval. The Synod still enjoys this power.

The annual visitation by the Synod still continues, and I. P. Hand, Esq., of Scranton, Pa., inspected the college but a few weeks ago, in the official capacity of Synod Visitor.

The annual report which the college now makes to the Synod is a report on the appointments to the faculty and board of trustees, made during each year.

But the greatest benefit to the college came through the recommendation of the college to the members of the various Presbyteries as a worthy object for their benevolence. Rev. Daniel V. McLean, D.D., was the first president of Lafayette appointed by the Synod. He immediately started a campaign for the removal of the debt and a permanent endowment fund. By the year 1854, five years after passing under the control of the Synod, President David McKinney, of the Board of Trustees, in his annual report, speaks of the condition of the college as "highly prosperous". At this time the debt was cleared, and an endowment fund of one hundred thousand dollars raised. Ever since that time the relation of Lafayette College with the Synod has been an influence in securing gifts for the college. The most recent of these is the gift of Colton Memorial Chapel and the gift of Mrs. Helen H. P. Manson, for the endowment of the chair of Biblical Literature and the college pastorate.

The Virgin Birth of Our Saviour

By S. S. Laws



THIS question is more than one of the incidental and matter-of-course topics of the Christian faith. It enters into the so-called Apostle's Creed and the creeds and catechisms of the Christian Churches of all denominations.

I. A moment's reflection will bring to anyone's realization that it would have been marvelous that no serious debate should arise about the admission of an authentic portion of the narrative of the nativity of a person so extraordinary as the Lord Jesus Christ from whose birth the Christian religion originated, and our era is dated. It is with easy satisfaction, therefore, that we find that the authentic gospels give, in a matter-of-course way, a very distinct narrative account of his birth. Certainly anyone should say let us have all that is authentic.

And certainly it is quite noticeable in our experience as docile and scrupulous readers of these Gospel narratives, that the critical editions of the original text of the New Testament cast no discriminating doubt upon the authenticity of this actual portion of the text. The question is not whether we will admit, but whether we will reject. Hence they give us their critical warrant for crediting the virgin birth with the same authenticity as the other events in the Saviour's life.

about thirty years of age, being the son (as was supposed) of Joseph, the Son of Heli."

This filiation of Joseph to two different fathers, Jacob and Heli, each with different ancestry from the other, is the supposed discrepancy. But the explanation is easy, and should be satisfactory. Matthew was a Jew, and wrote for the Jews, and hence traces the genealogy of Joseph from Abraham down the royal line of David, as meeting the prophetic conditions of the Messiahship, as that of the promised Jehovah Messiah, Immanuel. Luke was a Gentile. Luke is the only New Testament writer who was not a Jew, but a Gentile convert, and intimately associated with Paul, the great Apostle to the Gentiles. Hence, as having a bearing on the variant genealogy in Luke, I am about to quote from an essay of no less a personage than Baring-Gould on *The Toldoth Jeschu*, and the Petrine and Pauline gospels of the first three centuries of which fragments remain. He says (page 186): "To these fragmentary records, St. Luke alludes when he says that 'many had taken in hand to arrange a consecutive account of those things which were most fully believed amongst the faithful. These he traced up from the beginning accurately one after another. Luke takes pains, as he tells us, to make this order chronological.'"

Still quoting Baring-Gould, St. Luke indicates the